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THE

NEW UNIVERSAL

BIOGRAPHICAL DICTIONARY,

AND

AMERICAN REMEMBRANCER

OF

DEPARTED MERIT:

CONTAINING

COMPLETE AND IMPARTIAL

ACCOUNTS OF THE LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS IN EVERY STATION,

BUT MORE PARTICULARLY

THOSE WHO HAVE SIGNALIZED THEMSELVES IN AMERICA.

IN FOUR VOLUMES.

Embellished with a number of PORTRAITS of the most Distinguished Characters, engraved from Original drawings.

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BIOGRAPHICAL DICTIONARY,

AND

AMERICAN REMEMBRANCER.

HALLER, (ALBERT VAN) an eminent physician, was born at Bern, on the 16th October 1708. From his infancy, he shewed a very great genius for literature of every kind, and according to the accounts which are given us, the progress of his studies at the earliest periods of life, was rapid, almost beyond belief. When other children were only beginning to read, he was studying Boyle and Moreri, and at nine years of age, he was able to translate Greek, and was beginning the study of the Hebrew.

Not long after this, however, the course of his education was somewhat interrupted by the death of his father, an event which happened when he was in the 13th year of his age. After this, he was sent to the public school at Bern, where he exhibited many specimens of early and uncommon genius. He was greatly distinguished for his knowledge in the Greek and Latin languages; but he was chiefly remarkable for his poetical genius, and his essays of this kind, which were published in the German language, were read and admired throughout the whole empire.

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In the 26th year of his age, he began the study of medicine, at Tubingen, under those eminent teachers Duvernay and Camerarius, and continued there for the space of two years, when the great reputation of the justly celebrated Boerhaave drew him to Leyden. Nor was this distinguished teacher the only man from whose superior abilities he had there an opportunity of profiting. Ruysch was still alive, and Albinus was rising into fame. Animated by such examples, he spent all the day, and the greatest part of the night in the most intense study, and the proficiency which he made, gained him universal esteem, both from his teachers and fellow-students. From Holland, in the year 1727, he went over to England, where he made but a short stay, it being rather his intention to visit the illustrious men of that country, than to prosecute his studies at London. After his vifit to Britain, he went to France, and there, under these eminent masters, Winslow and Le Dran, with the latter of whom he resided during his stay in Paris, he had opportunities of prosecuting anatomy, which he had not before enjoyed. But the zeal of our young anatomist, was greater than the prejudices of the people, at that period, even in the enlightened city of Paris, could admit of. An information being lodged against him to the police for dissecting dead bodies, he was obliged to cut short his anotomical investigations by a precipitate retreat. Still, however, intent on the farther prosecution of his studies, he went to Basil, where he became a pupil to the celebrated Bernouille.

Thus instructed by the lectures of the most distinguished teachers of that period, by uncommon natural abilities, and by unremitting industry, he returned to the place of his nativity in the 26th year of his age. Soon after this, he offered himself a candidate, first for the office of physician to an hospital, and afterwards for a professorship. But neither the character, which he had, before he left his country, nor

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the fame which he had acquired and supported, while abroad, were sufficient to combat the interest opposed to him. He was disappointed in both, and it was even with difficulty, that he obtained, in the following year, the appointment of keeper of a public library, at Bern. The exercise of this office was, indeed, by no means suited to his great abilities; but it was agreeable to him, as it afforded him an opportunity for that extensive reading, by which he has been so justly distinguished. The neglect of his merit, which marked his first outset, neither diminished his ardour for medical pursuits, nor detracted from his reputation either at home or abroad; for he was soon after nominated a professor in the university of Gottengen, by king George II. The duties of this important office, he discharged with no less honour to himself than advantage to the public, for the space of 17 years; and it afforded him an ample field for the exertion of those great talents, which he possessed. Extensively acquainted with the sentiments of others respecting the economy of the human body, struck with the diversity of opinions, which they held, and sensible, that the only means of investigating truth was by careful and candid experiments, he undertook the arduous task of exploring the phenomena of human nature from the original source. In these pursuits he was no less industrious than successful, and there was hardly any function of the body, on which his experiments did not reflect either a new or a stronger light. Nor was it long necessary for him, in this arduous undertaking to labour alone. The example of the preceptor inspired his pupils with the spirit of industrious exertion. Tenn, Timmerman, Caldani and many others, animated by a generous emulation laboured with indefatigable industry to prosecute and to perfect the discoveries of their great master, and the mutual exertions of the teacher and his students not only tended to forward the progress of medical science, but placed the philosophy of the hu-

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man body, on a more sure and almost entirely new basis.

But the labours of Dr. Haller, during his residence at Gottingen, were by no means confined to any one department of science. He was not more anxious to be an improver himself than to instigate others to similar pursuits. To him the Anatomical Theatre, the School of Midwifery, the Chirurgical Society, and the Royal Academy of Sciences at Gottingen owe their origin. Such distinguished merit could not fail to meet with a suitable reward from the sovereign, under whose protection he then taught. The king of Great Britain, not only honoured him with every mark of attention, which he himself could bestow, but procured him also letters of nobility from the Emperor. On the death of Delanius, he had an offer of the professorship of botany at Oxford: the states of Holland invited him to the chair of the younger Albinus; the king of Prussia was anxious that he should be the successor of Maupertius at Berlin. Marshal Keith wrote to him in the name of his soverign, offering him the chancellorship of the university of Hull, vacant by the death of the celebrated Wolff. Count Orlow invited him to Russia, in the name of his mistress the empress, assuring him a distinguished place at St. Petersburgh; and the king of Sweden conferred on him an unsolicited honor, by raising him to the rank of knighthood of the order of the polar star.

Thus honored by princes, revered by men of literature, and esteemed by all Europe, he had it in his power to have held the highest rank in the republic of letters. Yet declining all the tempting offers which were made to him, he continued at Gottingen, anxiously endeavoring to extend the rising fame of that medical school. But after 17 years residence in that university, an ill state of health rendering him less fit for the duties of his important office, he obtained permission from the regency of Hanover to return to his native city of Bern. His fellow-citizens,

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who might, at first, have fixed him amongst themselves, with no less honor than advantage to their city, were now as sensible as others of his superior merit. A pension was settled upon him for life, and he was nominated at different times, to fill the most important offices in the state. These occupations, however, did not diminish his ardor for useful improvements. He was the first president, as well as the greatest promoter of the œconomical society at Bern; and he may be considered as the father and founder of the Orphan Hospital of that city. Declining health, however, restrained his exertions in the more active scenes of life, and, for many years he was confined entirely to his own house. Even this, however, could not put a stop to his utility; for, with indefatigable industry, he continued his favorite employment of writing till within a few days of his death, which happened in the 70th year of his age, in December, 1777. His "Elementa Physiologiæ," and "Bibliotheca Medicinæ," will afford to latest posterity, undeniable proofs of his intense application, penetrating genius, and solid judgment. But he was not more distinguished as a physician and a philosopher than for his sincere piety to God and love to mankind; and on the whole, he is supposed to have been the most acute, various, and original genius, which has appeared in the medical world since Boerhaave.

HANDEL (GEORGE FREDERIC) an illustrious master of music, was born at Hull, a city of Upper Saxony in Germany, February 24, 1684. During his infancy, young Handel is said to have amused himself with musical instruments, and to have made considerable progress before he was seven years of age, without any instructor. His propensity for music at last became so strong, that his father, who designed him for the civil law, thought proper, even

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at this early period to forbid him to touch any musical instrument.

Notwithstanding this prohibition, however, Handel found means to get a little clavichord, privately conveyed to a room in the uppermost story of the house, to which he constantly stole when the family were asleep, and thus made such advances in the art as enabled him to play on the harpsichord.

His father had gone to visit another of his sons, who resided with the duke of Saxe Weisenfels, and young Handel who was then in his seventh year accompanied him. While he was in the duke's court he still continued to shew the same inclination for music, and he used frequently to get into the organ loft at church and play after divine service was over. On one of these occasions, the duke happening to go out later than usual, found something so uncommon in Handel's manner of playing, and was so much captivated with his musical genius that he persuaded his father to let him follow the bent of his inclinations.

Upon his return to Hull, Handel was placed under one Tackaw, the organist of the cathedral church; and our young musician was even then able to supply his master's place in his absence. At nine years of age he began to compose church services for voices and instruments, and so great was his progress, that at the age of 14, he greatly excelled his master. About that time he went to Berlin, were his abilities so recommended him to the king, that he proposed to send him into Italy under his own patronage, and to take him under his immediate protection, as soon as his studies should be completed. But Handel's parents not thinking proper to submit their son to the caprice of the king, declined the offer, upon which it became necessary for him to return to Hull.

Soon after his arrival, his father died, and his mother being left in narrow circumstances, her son tho't it necessary to procure some scholars, and to accept

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a place in the orchestra; by which means, instead of being a burthen he became a great relief to her.

In the 19th year of his age, Handel took a journey to Italy, where he was received with the greatest kindness by the grand duke of Tuscany. His serene highness was impatient to have something composed by so great a master; and notwithstanding the difference between the style of the Italian music and the German, he set an opera, which met with unbounded approbation. After staying about a year in Florence he went to Venice, where he composed his opera called "Aggrepina" which was performed 27 nights successively, with the most extravagant applause.

From Venice our musician proceeded to Rome, where he became acquainted with cardinal Ottoboni, and many other dignitaries of the church, by which means he was frequently attacked on account of his religion; but Handel declared, that he would live and die in the religion in which he had been educated, whether it was true or false. Here he composed an oratorio called "Resurrectione," and 150 cantoes, besides some sonatas and other music.

From Rome, Handel went to Naples; after which he paid a second visit to Florence; and at last having spent six years in Italy, set out for his native country. In his way thither, he was introduced at the court of Hanover, where he was received in the most flattering manner by the elector, afterward George I. of Great-Britain. Soon after our musician having visited his mother, who was now extremely aged, and staid some time at the court of the elector Palatine, set out for England, where he arrived in 1710.

At that time, operas were a new entertainment in England, and conducted in a very absurd manner; but Handel soon put them on a much better footing. A few months after the peace of Utrecht in the year 1712, he composed a grand *Te Deum* and *Jubilate*

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on the occasion, which were performed with uncommon success. He now found the nobility desirous that he should resume the direction of the opera house in the Hay-market, and the queen having conferred a pension on him of 888 dollars per annum, he suffered himself to be prevailed on to continue in England.

About the year 1715, a project was formed by the nobility for erecting a kind of academy at the Hay-market, with a view to secure to themselves a constant supply of operas to be composed by Handel, and performed under his direction. About two hundred and fifty thousand dollars were subscribed for this purpose, and it was proposed to continue the undertaking for fourteen years. Handel went over to Dresden, in order to engage singers, and returned with Senesino and Duristanti. Buononcini and Attilio, who had for some time conducted the operas in London, had still a great party in their favour; but not equal to that of Handel; and therefore, in 1720, he obtained leave to perform his opera of Radamisto. The house was so crowded, that many fainted through excessive heat, and two guineas were offered by some for a seat in the gallery, after having in vain attempted to get one elsewhere. The contention, however, ran very high, between Handel's party and that of the two Italian masters; and it was at last determined that the rivals should be employed in making an opera, in which each should take a distinct act, and that he who by the general suffrage was allowed to have given the best proof of his abilities should be put in possession of the house. Upon trial, however, Handel's superiority was so conspicuous as to leave no room for doubt or dispute.

The Academy was now, therefore, firmly established, and Handel conducted it for nine years with great success; but at that time an irreconcileable enmity took place between Handel and Senesino. The nobility, for some time, became mediators be-

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tween them, and having failed in that good design, became parties in the quarrel. Handel resolved to dismiss Senesino, and the nobility seemed also resolved not to permit him to do so. The haughtiness of Handel's temper would not allow him to yield, and the affair ended in the total dissolution of the academy.

Handel now found that his abilities, great as they were, could not support him against the powerful opposition he *met* with. After the dismission of Senesino, his audience sensibly dwindled away; and the offended nobility raised a subscription against him to carry on operas in the play house in Lincoln's Inn fields. Handel bore up four years against this opposition; but though his musical abilities were greatly superior to those of his antagonists, the astonishing powers of the voice of Farinelli, whom the opposite party had engaged, determined the victory against him. At last Handel having spent all he was worth in a fruitless opposition, thought proper to desist. His disappointment had such an effect upon him, that he was, for some time, disordered in his understanding, and, at the same time, his right arm was rendered useless by a stroke of the palsy. In this deplorable situation, it was thought proper that he should go to the baths at Aix la Chapelle; and from them he received such extraordinary and sudden relief, that his cure was looked upon by the nuns as miraculous.

Soon after his return to London in 1736, several attempts were made to reinstate him in Covent Garden; and nothing seemed wanting to retrieve his affairs, excepting such concessions on his part as his opponents had a right to expect. These concessions, however, he could not be prevailed upon to make; and that he might no longer be under obligations to act as he was directed by others, he refused to enter into any engagement upon subscription. About the year 1738, he introduced a new species of music,

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called *oratorios*, which he thought better suited to the native gravity of an English audience. But as the subjects of these pieces were always taken from sacred history, it was by some thought to be a profanation to set them to music and perform them at a play house. In consequence of this prejudice, the oratorios met with very indifferent success; and in 1741, Mr. Handel found his affairs in such a bad situation, that he was obliged to quit England and go over to Dublin.

He was received in Ireland in a manner suitable to his great merit, and his performing his oratorio called the "Messiah," for the benefit of the city-prison, brought him into universal favor. In nine months time he had brought his affairs into a better situation; and on his return to England in 1742, he found the public much more favourably disposed. His oratorios were now performed with great applause, and his Messiah, which had before been but coolly received, became a most favourite performance. In 1743 he had a return of his paralytic disorder, and in 1751, became quite blind by a gutta serena in his eyes. This last misfortune, for some time, sunk him into the deepest despondency, but he, at last became reconciled to his situation.

During the latter part of his life, his mind was often disordered; yet it appears at times to have resumed its full vigor, and he composed several songs, choruses, &c. which from their dates, may be considered almost as the last sounds of his dying voice. On the 6th of April, 1759, his last oratorio was performed, at which he was present, and he died on the 14th of the same month. He was buried in Westminster Abbey, where by his own order and at his own expence, a monument was erected to his memory.

With regard to the character of this most eminent musician, he is universally allowed to have been a great epicure. In his temper he was haughty and

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supercilious. His pride, however, was uniform, as he was not by turns a tyrant and a slave. He appears to have had a most extravagant love for liberty and independence, insomuch that, for the sake of these, he would frequently do things the most prejudicial to his own interest. He was liberal, even when poor, and remembered his former friends when he was rich. His musical powers can, perhaps, be best exprest by Arbuthnot's reply to Pope, who seriously asked his opinion of him as a musician, "conceive," said he, "the highest you can of his abilities, and they are much beyond any thing you can conceive."

HAMPDEN, (JOHN) a celebrated English patriot, famous for sustaining singly the weight of a royal prosecution, on his refusing to pay the ship-money, which Charles I. had imposed, in an arbitrary manner, on the subject, without the authority of parliament. He was born in the year 1594, and in 1626, obtained a seat in the house of commons, where, in consequence of his steady and uniform opposition, to the arbitrary proceedings of the king, he soon became one of the most popular men in the kingdom; and after having, for some time, been the leader of that party in parliament, who opposed the tyrannical usurpations of this despotic prince, he upon the commencement of the civil war, took up arms in the same glorious cause, and was present at the first action, which was fought in the vicinity of Oxford.

Mr. Hampden did not live, however, to see the termination of the contest; for, he was cut off early by a mortal wound, which he received in a skirmish with prince Rupert, June 18, 1643. Clarendon has given Hampden the character af a great rather than a good man: but, when the humiliating doctrines of passive obedience and non-resistance, began to be advanced, he came to be a good man as well as a

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great, and has been transmitted to posterity with that character. The celebrated poet, Mr. Gray, in his "Elegy on a Country Church Yard," has painted him in the glowing colours of a warm and active patriot.

HAMDEN, (JOHN) grandson of the patriot of the same name, a representative in parliament for the county of Bucks, was in the year, 1684, fined 177,600 dollars, for a real or pretended conspiracy. In 1688, he was also tried for high treason, and rescued from execution, in consequence of the revolution which then took place.

This descendant of the hero, who so gloriously resisted the payment of ship-money, after a life, which exhibited much to praise, much to pity, but more to blame, wrote, a few days before his death, a solemn address to his friends and acquaintances, from which the following extracts are taken:—

"Having been for a long period under God's afflicting hand, I think myself obliged to examine my conscience, concerning the causes, for which so many signal misfortunes have happened unto me; and I freely confess, that among many heinous sins, there is one, which more especially causes me great trouble, to which I was prompted by pride and vanity, so natural to the levity of youth, and the corrupted heart of man. Notwithstanding, my education was pious and religious, and that a firm conviction of the truth of the christian religion, was deeply implanted in my mind: yet, to obtain *the reputation of a Wit*, I assumed the character of an unbeliever, and maintained the doctrines of infidelity. My arguments, I confess were weak, and as such I considered them at the moment; yet I had the folly and presumption, to assert among my acquaintance, that they were unanswerable, by which unwarrantable conduct, I am fearful, that I have unhappily contributed to lead

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others into opinions and practices, equally contrary to true religion and morality.

"I, therefore, think it my duty to make this confession, with all possible sincerity, and with much grief of heart; to the end, that if I should die before I can speak with those whom I have perverted, they may return to the way of God; for, I solemnly protest, that the opinions I used to be so forward in maintaining, were wholly and solely the offspring of vanity, and an affectation of knowledge superior to my neighbours. And I make this declaration, with the most unfeigned sorrow, for having offended God, and in the humble hope, that he will pardon my sin, through the mediation of Jesus Christ. I earnestly entreate all those, who have been seduced by my example, to consider the eminent danger they are in, and beseech them to deliver themselves, without delay, from divine judgment, which here, or hereafter, will most assuredly overtake them, if they persist in their present evil courses."

HANWAY, (JONAS) was born at Portsmouth, in England, in 1712. He was early engaged in business, and from that circumstance, as well as the few traces of literature to be discovered in his writings, may be presumed to have received but a confined education.

If, however, to devote a long life, a large fortune, and talents, which if not splendid, were useful to the good of mankind and the advancement of public happiness, be deserving of applause and imitation, let the following narrative of the life of one, who is entitled to an honourable distinction amongst those persons who are held in veneration by the world, excite such as may feel a desire of obtaining well earned fame to follow the example of Jonas Hanway, in whose eulogium it will be no extravagance to assert, that the last century did not produce an indi-

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vidual, to whom the world was under more obligations, or in whom were united the virtues of the patriot, the christian, or the universal philanthropist in a higher degree.

In the year, 1729, he went to Lisbon, where he was employed in the counting-house of a respectable merchant, and soon after, entered into business for himself. It was not long, however, before he returned to London, and in the year, 1743, accepted of the offer of a partnership with a merchant at St. Petersburgh, in Russia. He arrived at that city on the 10th of June, where he was soon made acquainted with the Caspian trade, which was then in its infancy, and the object of the sanguine hopes of several of the most considerable merchants.

From that time, he indulged a desire of seeing Persia, in which he had very soon an opportunity of gratifying his inclination. The trade of the English nation over the Caspian sea into Persia, had, at this period, been entrusted to Mr. Elton, who, not content with the pursuit of commercial affairs, had injudiciously engaged in the service of Nadir Shaw, to build ships on the Caspian sea, after the European manner. This alarmed the merchants in the Russian trade, and a resolution was formed, that one of their body should make a journey into Persia. On this occasion, Mr. Hanway offered his service, and was accepted. He set out on the 10th of September, and after experiencing a variety of hazards in that kingdom, during the space of 12 months, he returned to St. Petersburgh, January 1st. 1745, without having been able to effect his purpose. His disappointment was partly attributed to the jealousy of the court of Russia, on account of Elton's connection with the Persians, and partly to the troubles and revolutions of the latter kingdom.

Though Mr. Hanway's conduct, during this expedition, seems to have been directed by the strictest rules of integrity; yet some difficulties arose in settling

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his demands on his employers. These, however, in the end, were referred to impartial arbitrators, who decided in his favour. "I obtained," says he, "my own, and as to any other personal advantage, it consisted in exercising my mind, in patience under trials, and encreasing my knowledge of the world."

He now settled at St. Petersburgh, where he remained five years, with no other variations in his life, than such as may be supposed to occur, in the dull round of *mercantile* employment. During this time, he *interested* himself greatly in the concerns of the merchants, who had engaged in the Caspian trade; but the independence he had acquired, having excited a desire to see his native country, he, after several disappointments, which prevented him from accomplishing his wish, left St Petersburgh, in July, 1750.

On his arrival in his native country, he did not immediately relinquish his mercantile connections, though he seems to have left Russia with that view. He employed himself for some time as a merchant, but afterwards more beneficially to the world as a private gentleman.

In 1753, he published "An Historical Account of the British trade over the Caspian sea; with a journal of travels from London, through Russia into Persia and back again through Russia, Germany and Holland. To which are added, the revolutions of Persia, during the present century, with the particular history of the great usurper Nadir Kouli," 4 vols. 4to, a work which was received with great attention by the public. It is remarkable, that, at this juncture, our author had no intention of being so frequent an employer of the press as he became afterwards. In his dedication of this work, he says, "It has long been a maxim with me, that a book should be the true picture of the author's mind: such, with all its imperfections, I am sure is this The folly of writing, if it be one, I shall never com-

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mit again; and, having taken this resolution I have said all that I have to communicate to the public."

The above resolution, however, was scarcely made before it was broken. Immediately on the publication of the above travels, he was attacked in an appendix to a pamphlet, entitled "Reflections upon Naturalization, Corporations, and Companies, as relating to the Levant Trade, or Turkey Company." To this he published a short answer in an 8vo. pamphlet, immediately on the publication of his antagonist's work.

The close application he had bestowed on the object of this history, having considerably impaired his health, which at the best was but indifferent, he went to pass a few weeks at Tunbridge Wells, where finding himself, in a short time, considerably recovered, he set out for the continent, and after having leisurely visited most of the capital places, returned to England.

At this period, the clamour against the proposed naturalization of the Jews ran very high, and Mr. Hanway having joined the cry, published several pamphlets, in which he very forcibly opposed that measure. The controversy, however, which had originated from this cause, was soon terminated, by the repeal of this obnoxious bill.

In 1754, we find Mr. Hanway recommending a plan, for the advantage of Westminster and suggesting hints for its farther improvement, which were soon after adopted with very little alteration.

In 1756, he published "A Journal of Eight Days journey from Portsmouth to Kingston upon Thames," &c. with "an Essay on Tea, considered as pernicious to health, obstructing industry, and impoverishing the nation," which was afterwards re-printed in 2 vols. 8vo. His strictures on tea, in this work, occasioned the displeasure of Dr. Johnson, who attacked him without mercy.

At this juncture, Great-Britain was on the eve of

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a war with France, the event of which was very important to the nation at large, and required every effort of patriotism and prudence to ward off the impending danger. Upon this occasion, Mr. Hanway published his "Thoughts on the duty of a good citizen with regard to war and invasion," which was intended to quiet the minds of the people, as to the probability of the event taking place, and the means which they had, if properly executed, to repel their enemies, in case they should land.

About the same time, several gentlemen formed a plan, which was matured and made perfect by the assiduity of Mr. Hanway, for providing the navy with sailors, by furnishing poor children with necessaries to equip them for the service of their country. The success and propriety of this scheme soon became apparent. A society was formed for this laudable purpose, in consequence of Mr. Hanway's writings, and through life it was the favourite object of his care.

The next year, he became an advocate for another charitable institution, which derived considerable emoluments from his patronage. This was the Magdalene charity, and to assist it, he published "A Letter to Robert Dingley, esq. being a proposal for the relief and employment of friendless girls and repenting prostitutes." He also published several other small performances on the same subject.

In 1759, Mr. Hanway wrote "Resons for an augmentation of at least twelve thousand mariners." The next year he, likewise, published several performances: 1. "A candid historical account of the hospital for the reception of exposed and deserted young children, representing the present state of it, as productive of many evils." 2. "An account of the society for the encouragement of the British troops in Germany and North America." 3. "Eight letters on the custom of vail-giving in England." This practice of giving vails had arrived at a very extrava-

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gant pitch, especially amongst the servants of the great. It was Mr. Hanway, who answered the kind reproach of a friend, in a high station, for not coming oftener to dine with him, by saying "indeed I cannot afford it." The nobleman, to whom the above letters were addressed, was the duke of Newcastle. They are written in that humorous style, which is most attractive of general notice, and was most adapted to the subject. It was Sir Timothy Waldo, who first put Mr. Hanway on this plan. That gentleman had dined with the duke, and, on his leaving the house, was contributing to the support and insolence of a train of idle servants within the hall, and at last, put a crown into the hand of the cook, who returned it, saying, "Sir I do not take silver;" "Don't you, indeed," said the worthy baronet, putting it into his pocket, "then I do not give gold." Amongst the ludicrous circumstances in Mr. Hanway's letters is one which happened to himself. He was paying the servants of a respectable friend for a dinner, to which their master had invited him, one by one as they appeared—"Sir, your great coat"—a shilling—"your hat"—a shilling—"stick"—a shilling—"umbrella"—a shilling—"Sir, your gloves"—"why, friend, you may keep the gloves, they are not worth a shilling." In 1761, he published "Reflections, Essays, and Meditations on Life and Religion, with a collection of proverbs, and twenty-eight letters written occasionally on several subjects." 2 vols. 8vo.

The many useful and public spirited plans, which Mr. Hanway had promoted for the welfare of the community, had now rendered his character most respectably popular, while his disinterestedness, and the sincerity of his intentions were conspicuous to all. Five of the most respectable citizens of London waited on the minister, and, in their own names, and the names of their fellow-citizens, requested that some notice might be taken of a man, who, at the

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expence of his own private fortune, and unremitting application, had rendered so many meritorious services to his country. In consequence of this request, he was, in July, 1762, appointed one of the commissioners for victualling the navy; a post, which he held for upwards of 20 years.

In the same year he published "Serious Considerations on the salutary design of the act of parliament for a regular uniform register of the parish poor infants, in all the parishes within the bills of mortality." In 1763, he produced a very useful compilation, called "The Seaman's Faithful Companion, being religious and prudential advice to sea-officers, masters in the merchants' service, their apprentices and seamen in general," &c. 12mo. and in 1766, he again directed his attention to the infant poor, in "An earnest Appeal for Mercy to the children of the poor, particularly those belonging to the parishes, within the bills of mortality, appointed by an act of parliament to be registered; being a general reference to the deserving conduct of some parish-officers, and the pernicious effects of the ignorance and ill-judged parsimony of others," 4to. In the next year he collected from the news-papers, where they originally appeared, "Letters on the importance of the rising generation of the labouring part of our fellow-subjects: being an account of the miserable state of the infant parish poor; the great usefulness of the hospital for exposed and deserted children, properly restricted; the obligations of parochial officers; and an historical detail of the whole mortality of London and Westminster, from 1692 to this time." He also published "Letters to the guardians of the infant poor; also to the governors and overseers of the parish poor, recommending concord, frugality, cleanness and industry."

The incessant application of Mr. Hanway to the service of his country, induced him to direct his attention to objects, which would naturally escape

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the notice of persons less solicitous to observe and provide a remedy for any apparent evil. In 1770, we find him publishing "Advice from a farmer to his daughter, in a series of discourses calculated to promote the welfare and true interest of servants, with reflections of no less importance to masters and mistresses, with regard to private happiness and public tranquillity," 3 vols. 12mo. a work calculated for the use of a very useful body of domestics. In 1772, appeared his "Observations on the causes of the dissoluteness, which reigns among the lower classes of the people: the propensity of some to petty larceny, and the danger of gaming, concubinage, and an excessive fondness for amusement in high life," 4to. In this year, he also published two letters concerning the most fit and proper bread to be assized in general use, 12mo.

It is impossible to follow this active and very extraordinary man in his numerous publications, all of which were fraught with the purest benevolence, without extending this article to a size, of which the limits of our work will not admit. We shall, therefore, only mention a few more of the most remarkable.

In 1776, he produced "The Soldier's Faithful Friend," a work replete with moral and religious advice to that class of men; and in 1777, "The Commemorative Sacrifice of our Lord's Supper, considered as a preservative against superstitious fears, and immoral practices." In that year he also published another very excellent work, entitled, "Solitude in imprisonment, with proper profitable labours, and a spare diet; the most humane and effectual means of bringing malefactors, who have forfeited their lives, or are subject to transportation, to a right sense of their condition," 8vo.

The riots of the year 1780, gave rise to his publication of a work, entitled, "The Citizen's Monitor, shewing the necessity of a salutary police, ex-

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ecuted by resolute and judicious magistrates, assisted by the pious labours of zealous clergymen, for the preservation of the lives and properties of the people, and the happy existence of the state, with observations on the late tumults," 4to. and in 1782, "The importance of our Lord's Supper, and the dangerous consequences of neglecting it," in 12mo.

In 1782, finding his health decline, he resigned his office at the victualling-board, and immediately received a grant of his whole salary by way of a pension for life. This favor he owed to the esteem which the king, to whom he was personally known, entertained for him, excited by his various exertions, in behalf of his country and mankind.

He now had leisure to promote the establishment of Sunday schools, as well as a subscription for the relief of many poor black people, who wandered about the metropolis in extreme distress. But, in the summer of 1786, his health declined so visibly, that he thought it necessary to attend only to that. He had long felt the approach of a disorder in the bladder, which, increasing by degrees, caused a stranguary, and at length, on the 5th of September, put an end to his valuable life.

Mr. Hanway, although never married himself, was yet an advocate for marriage, and recommended it earnestly to all young people. He thought it the most effectual restraint on licentiousness, and that an increase of unhappiness was, by no means, the natural consequence of an increase of domestic care. "A local habitation, with the society of a sensible woman, the choice of unbiassed affection," he esteemed as the most engaging persuasive to the love of order and economy, without which, he thought life, in whatever situation, must be perturbed and unhappy. The lady who engaged his first affection was uncommonly handsome, and it is probable he was prevented from marrying only by his failing to obtain her, and the unsettled manner in which

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the first years of his life were spent: for he loved the society of women, and in the parties which frequently breakfasted at his house, the ladies usually made the greater portion of the company.

In his transactions with the world, Mr. Hanway was always open, candid and sincere. Whatever he said might be depended on with implicit confidence. He adhered to the strict truth, even in the manner of his relation, and no brilliancy of thought could induce him to vary from the fact; but although so frank in his own proceedings, he had seen too much of life to be easily deceived by others, and he did not often place a confidence that was betrayed. He did not, however, think the world so degenerate as is imagined; "and if I did," he used to say, "I would not let it appear: for nothing can tend so effectually to make a man wicked, or to keep him so, as a marked suspicion. Confidence is the reward of truth and fidelity, and these should never be exerted in vain."

HART (THE REV. OLIVER) was born in Warminster township, Bucks county, Pennsylvania, 5th July, 1723. At an early period of his life he was deeply impressed with the importance of religion; and, at the age of 18 years he was received as a member of the Baptist church at Southampton. In 1746 he began to preach the gospel, and was ordained to the great work of the ministry, October 18th, 1749. The same year he went to Charleston, South Carolina, were he continued as pastor of the Baptist church for upwards of thirty years.

Soon after the commencement of the revolution, during those times which tried men's souls, Mr. Hart's patriotism was so well known, that the council of safety of South Carolina, as a testimony of their confidence in his zeal and integrity, appointed Mr. Hart, with the hon. William Henry Drayton, and

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the rev. William Tennent, to visit the frontiers of that state, in order to reconcile, if possible, a number of the inhabitants who were disaffected towards a revolutionary form of government—a business, which, though attended with great bodily fatigue and personal danger, he executed with great propriety and fidelity.

In the month of February, 1780, owing to his warm attachment to the American cause, it was thought adviseable, that he should leave Charleston, as the British troops were preparing to lay siege to it. Hearing of its surrender, which happened on the 12th May following, he journeyed towards his native soil, and in the month of December of the same year, in consequence of the warmest solicitations, he undertook the pastoral charge of the church of Hopewell, New-Jersey, and there he continued till 31st December, 1795, when he died, aged 72 years 5 months and 26 days.

Mr. Hart was the author of several sermons and other compositions on religious subjects, which have appeared in print, and do honour to his pen and his heart. A variety of his papers on different subjects, which he highly valued, and many of his best books, were, likewise, destroyed by the British army, when they overrun the southern states. He had also a considerable turn for poetry, though such was his modesty, that but few of his intimate friends knew he possessed this talent.

Mr. Hart was blessed with such strong *natural abilities*, as to lay a foundation for those grateful services, which from his youth to a good old age he rendered to both church and state. His imagination was lively and his judgment firm: hence though he never enjoyed the advantages resulting from a regular progress through any public school or university; yet such were the improvements of his mind by self application, close reading, and habitual reflection, that few men more richly deserved those

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honors, which by our first seminaries of learning, have been in many instances too *incautiously* bestowed. The college of Rhode-Island, however, was not wholly inatentive to his worth, for in the year 1769, that institution forwarded him a diploma constituting him Master of Arts.

On the whole, Mr. Hart's character, both in the political and religious world, is too well known to stand in need of description. The endowments of his mind: his early and unaffected piety: his abilities as a theologician and minister of the sanctuary: the regularity of his whole life: his domestic virtues and universal philanthropy point him out as having scarcely left an equal in the religious society to which he belonged.

He bore a long and tedious confinement with exemplary patience, becoming resignation, and to the last was strong in faith, giving glory to the God of his salvation.

HARVEY (WILLIAM) an eminent physician, rendered illustrious, by being the first person who discovered the circulation of the blood, was born at Folkstone, in Kent, April 2d. 1578. At ten years of age he was put to the grammar school of Canterbury, and thence removed at 14 to Caius college, Cambridge, in order to be bred up to physic. Having spent five years there, in pursuing the study of that art, he went at the age of 19 to Padua, in Italy, for his farther improvement, and having studied five years more under the best masters, particularly the famous Hieronymus Fabricius ab Aquapendente, he was created Doctor of Physic in that university, 1602.

Soon after this period he returned to England and taking his degree of Doctor of Physic at Cambridge, repaired to London, where he began to practise in his profession, and afterwards married. It seems the Doctor had no children by his lady, and it was

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probably for want of these to employ her time and attention, that she often amused herself with a parrot remarkable for talking, the extraordinary fate of which furnished her husband with the first experiment in support of his doctrine, that a female bird has the power of conceiving perfect eggs without the help of the male. The Doctor's account of this event may be found in his Treatise "On the Generation of Animals".

In 1604, he was admitted a candidate of the college of Physicians, and three years after elected fellow. In 1715, he was appointed lecturer of anatomy and surgery in that college, and began his first course of lectures in anatomy in April following, when he opened his famous discovery of the circulation of the blood, which he continued to explain in his subsequent lectures, and a few years after he finished his treatise on that subject. He was, about this time, appointed physician to king James I. and was continued in the same capacity by Charles I.

On the 3d of December, 1627, he was appointed one of the electors of the college of physicians, and his work "on the circulation of the blood," written in elegant Latin, was published in the year ensuing.

It has been the fate of some great discoveries to be disbelieved, while their authors instead of being rewarded, were treated as madmen and visionaries. The celebrated Galileo, who first observed the phases of Venus, the four satellites of Jupiter, &c. and who supported the opinion of Copernicus, respecting the motion of the earth, was persecuted by the inquisition, and his system declared *absurd and false in sound philosophy, and erroneous in the faith, as being expressly contrary to scripture.* Galileo, therefore, at the age of seventy, was obliged to ask pardon for having maintained what he really believed; and with his knees on the ground and his hands on the gospel, to abjure it as an error and heresy. Something of the same kind seems to have been the case

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with the important discovery made by Doctor Harvey of the circulation of the blood; for though the Doctor was not treated with so much harshness, yet it raised up many adversaries against him, who attacked him on different sides and by very different arguments; but it appears, that they were both actuated by the same principle, envy. Of these, one party denied the truth of his discovery altogether, and considered it as an absurdity; while the other, allowing it to be true, endeavoured to deprive him of the honor of it, and to bestow it on his predecessors in anatomy. The first he answered himself, as far as they deserved it; but of the latter he was more regardless, as he was either not apprehensive of any injury to his fame from that quarter, or was more solicitous to shew the importance of the discovery than anxious about his right to it. This, indeed, seems to be pretty evident, from his conduct with respect to Fracassati and Walæus, who ascribed the discovery to the celebrated Father Paul Sarpi, the Venetian. Joannes Leonicenus having asserted, that Father Paul, author of the history of the council of Trent, discovered the circulation of the blood, as well as the valves of the heart, says that he durst not make his discovery public, for fear of exposing himself to trouble, since he was already suspected, and nothing else was wanting but such a paradox to make him be accounted a heretic, in a country where the inquisition prevails. For this reason, he entrusted the secret to Aquapendente alone, who being cautious of rendering himself obnoxious to the rage of his enemies, who would have treated such a notion as a capital offence against the ancients, never disclosed it, but to men, of whom he entertained no suspicion, and waited till Father Paul's death, before he would suffer his treatise on the valves to be presented to the republic of Venice. That this treatise was deposited privately in the library of St. Mark, for fear of alarming the minds of the people, but that Aquapendente had before

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discovered the secret to a curious young Englishman of the name of Harvey who studied under him at Padua, and that, at the same time, Father Paul communicated it in confidence to some Englishmen, who, on their return home, laid it before the public, and having confirmed it by a variety of experiments, claimed the whole honor of it to themselves. From the same story, the discovery of the circulation of the blood was ascribed also to Father Paul, by Fracassati, in his preliminary epistle to Malphigi and by Walæus, in his first epistle to Bartholine.

These attempts to deprive Dr. Harvey of an honor so justly due to him, being observed by his intimate friend Dr. George Ent, in order to confute these pretences, he remarks, that Dr. Harvey had long before related to him the occasion of this story, which was as follows. The Venetian ambassador, on his return home, having been presented by the Doctor, with his book concerning the circulation of the blood, lent it to Father Paul, who transcribed a great many passages from it, that he might the better remember them, and these transcripts after his death falling into the hands of his executors, gave occasion to several persons to imagine, that he was really the author of them. Besides this, Dr. Harvey received a letter from Fra. Fulgentio, Father Paul's most intimate friend, which sets the whole affair in the clearest light possible, and which was prefixed by Sir George Ent, to his "Apologia pro Circulatione Sanguinis." From the whole, therefore, it appears, that Dr. Harvey's book must have been finished some time before the year 1623, since Father Paul died on the 14th of January in that year, and perhaps it will not be erring far from the truth, if it be fixed at the year 1618, or 1619.

Upon the breaking out of the civil war, Dr. Harvey attended his majesty at the battle of Edge-Hill, and thence to Oxford, where he was incorporated Dr. of Physic, in December, 1642. He was also

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elected warden of Merton college in that university, in 1645: but this perferment, which he had so well merited, he did not long retain; for on the surrender of Oxford to the parliament, in the year following, he resigned his wardenship and retired to London.

Whilst he resided there, he spent his time very privately, taking advantage of this opportunity to pursue his favourite study with the utmost ardour and diligence and having finished his "Exercitationes de Generatione Animalium." Essays on the Generation of Animals, published them in quarto in 1657. This is a curious work, and had certainly been more so, but for misfortunes, by which his papers perished, during the time of the civil wars, which loss he lamented several years after.

In 1654 he was chosen president of the college in his absence, and coming thither the day after, acknowledged his great obligation to the electors for choosing him into a place of the same honor and dignity as if he had been elected to be "the chief of the English physicians." His age and weakness, however, were so great, that he could not discharge the duty belonging to that important office. He, therefore, requested them to choose, for their president, the learned Dr. Prujean, who had been highly serviceable to the college, by his former wise and prudent conduct, when in that capacity, and as he had no children, he bequeathed his paternal estate to that institution.

Three years before, he had built for it a combination-room, library, and a museum, and in 1656, he brought the deeds of his estate and presented them to the college. He was then present at the first feast, instituted by himself to be continued annually, together with a commemoration-speech, in Latin, which was to be spoken every year, on the 18th of October, in honor of the benefactors to the college. He appointed, also, a handsome salary for the orator and one for the keeper of the library, and

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the museum, which are still called by his name. Having completed these munificent benefactions, when he was on the verge of his eightieth year, he resigned his lecturer's place, and died in June, 1657.

This great physician had the happiness, in his lifetime, to find the clamours of ignorance, envy and prejudice against his doctrine totally silenced, and to see it universally established. It has, by length of time, been more and more confirmed, and every man now sees and knows it from his own experience. It appears to be of the utmost importance to medicine, as it is, perhaps, impossible to define health and sickness in fewer words, than that the one is a free, and the other an obstructed circulation.

HARVEY, or HERVEY (JAMES) an English divine of exemplary virtue and piety was born in Northampton shire, in 1714, in the parish of Collingtree, of which his father was rector. His first instruction was from his mother, under whose tuition he continued till he was seven years of age, when he was sent to the grammar school of Northampton.

At this seminary he remained till he had attained his seventeenth year, during which time he had made great progress in the Greek and Latin languages. Whilst Mr. Harvey was at school, though he shewed a remarkable dexterity, at all the innocent games usual amongst children; yet he had an indifference uncommon amongst boys, for the acquisitions he made by them, as he pursued them solely for the sake of amusement.

In the year 1731, he was sent to the university of Oxford, where, though he continued seven years, he only took the degree of bachelor of arts. The first two or three years he spent with some degree of indolence, or rather less application to his studies than he afterwards used. But in 1733, about his nineteenth year, becoming acquainted with some

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persons, who began to distinguish themselves by their serious impressions of religion, and their zeal for the promotion of it, he was engaged, by their influence, in a stricter attachment to both piety and learning.

He made himself master of "Keill's anatomy," Derham's Physico-Theology," and "Arstro-Theology," and the "Spectacle de la Nature," as translated by Humphreys, which last he studied with a peculiar satisfaction. Nor was he less delighted in Spencer's "Essay on Pope's Odyssey," to which elegant and judicious discourse, Mr. Harvey acknowledged that he owed more of his improvement in style and composition, than to any other, which he had ever read.

He entered into holy orders, as soon as his age and the canons of the church would allow, and in 1736, became his father's assistant. In January, 1740, he undertook the curacy of Biddeford, in Devonshire, where he lived greatly beloved by the people. His congregation was large, and his salary was insufficient to support him: his friends, therefore, by an annual contribution raised his income to 266 dollars per annum, a compensation which, though very moderate, is, notwithstanding, much greater than falls to the share of many learned clergymen of the inferior order in England. There he continued for about two years and a half, when the rector dying, he was dismissed by the new incumbent, contrary to the united request of the parishioners, who offered to maintain him at their own expence.

In 1743, he returned to Collingtree, where he officiated as his father's curate till June, 1750, at which time his health being much impaired by his great attention to study and duty, he was prevailed on by his friends to retire to London, where it was hoped that the change of air might be conducive to his recovery.

He continued in that metropolis, till April, or

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May, 1752, during which time, he was seized with a severe illness, which almost cost him his life. He, however, at last recovered; and upon his Father's death, which happened this year, was appointed his successor.

His labours, both in his ministerial office, and in his study, were pursued by him as long as possible, under the disadvantage of a weak constitution of body, which, together with the severity of his last illness, he supported, not only with the greatest patience, but without a single expression of peevishness. That illness had long been coming on him; but greatly increased in the beginning of October, 1758, and grew very formidable in December following. For, on Sunday, the third of that month, in the evening, after prayer in his family, he seemed to be arrested by the messenger of death, so that he was, with great difficulty, enabled to get up stairs to his room, from whence he never came down. His illness gaining ground every day, he soon became sensible of his approaching dissolution. He had frequent and violent returns of the cramp, which gave him most acute pain, and had, likewise, a hectic cough, which grievously afflicted him. Still, however, he was so fully reconciled to the divine will, that the smallest complaint never escaped from his lips, and he discoursed on his approaching dissolution with the utmost composure and serenity.

On the 25th of December, his physician came to visit him about three hours before he expired. Mr. Harvey, urged strongly and affectionately to him, the importance of his everlasting concerns, and entreated him not to be overcharged with the affairs of this life, but to attend, amidst the multiplicity of his business, *to the one thing needful*—

> "Which done, the poorest can no want endure,
> "And, which not done, the richest must be poor."
>
> POPE.

Mr. Harvey, used frequently to repeat these lines,

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with such an emphasis and significant look, as conveyed their important meaning, in a manner the most sensible and affecting.

The Doctor, seeing the great difficulty and pain with which he spoke, and finding by his pulse, that the pangs of death were then coming on, desired, that he would spare himself—"No," said he "Doctor, you tell me, I have but a few minutes to live—O! let me spend them in adoring our great Redeemer: for, *though my flesh and my heart fail, yet God is the strength of my heart and my portion forever.*" He soon after repeated these words—"Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation," and in a short time expired without a struggle or the least emotion. *

He was remarkably charitable; and desired to die just even with the world, and to be, as he termed it, his own executor. His fund expired almost with his life; and he desired, that what little remained, might be given in warm clothing to the poor at that severe season.

His writings afford a lasting and indisputable proof of piety and abilities. His style has been much admired by some. It must be owned, however, that there is too much of brilliancy and floridness in all his compositions, so that persons of refined taste, have

* The Editor is well aware, that, for being thus particular in reciting the dying behaviour of this eminent christian, he may be branded, by a certain class of readers, with the appellation of enthusiast. The great end of all publications, however, should be to instruct; for which reason, a writer ought never to suppress, what he believes may be generally useful, through the fear of exposing himself to the ridicule of some unthinking individuals. To die, is the lot of humanity; but, however lightly the giddy multitude may speak of that awful event, when it appears at a distance, Death no sooner stares them in the face, than they view him in reality as the *king of terrors*. But, if the christian religion inspires men with a fortitude, almost supernatural, upon so trying an occasion, by shewing our readers "with what peace a christian can die," we present them with the best antidote against the fears of death.

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expressed themselves much less satisfied with his language than his thoughts. The nervous, chaste and manly stile of the ancient classics, he certainly has not copied; but rather that laboured attention to words and periods, which has been objected to in Seneca, Austin and others. However, this is but of small importance, compared with the heavenly truths he delivered, and the seraphic ardour, with which he has inculcated them.

No work is more deservedly or generally known, than his "Meditations and Contemplations, containing Meditations among the Tombs, Reflections on a Flower Garden, a Descant on Creation, Contemplations on the Night and Starry Heavens, and a Winter Piece." He published, besides, "Remarks on Lord Bolingbroke's Letters on History," 8 vo. "Theron and Aspasio; or, a Series of Dialogues and Letters on the most important subjects," 2 vols. "Sermons"—Eleven Letters to Wesley, &c. &c.

The writings of Mr. Harvey are read with peculiar pleasure by the followers of Calvin, as he is one of the most strenuous advocates of the doctrines of that reformer.

HAWKESWORTH (JOHN) a celebrated English writer, was born about the year 1719, and brought up to the trade of a watchmaker. But he afterwards devoted himself to literature and became an author of considerable reputation. In the early part of his life, his circumstances were rather confined; but, at last, becoming known to a lady, who had great property and interest in the East-India company, he was, through her means, chosen a director of that body. As an author, his principal work is his "Adventurer," the merits of which procured him the degree of L. L. D.

When the design of compiling a narrative of the discoveries in the South seas was on foot, he was

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recommended as a proper person to be employed on the occasion; but the performance did not answer expectation. Works of taste and elegance, where imagination and the passions were to be affected, were his province: not works of dry, cold, accurate narrative. He, however, executed his task, and received for it the enormous sum of twenty-six thousand six hundred and forty dollars.

He died in 1773: some say of high living; others of chagrin, from the ill reception of his "Narrative:" for he was a man of the keenest sensibility, and obnoxious to all the evils of such irritable nature.

HENRY (MATTHEW) an eminent presbyterian divine, was the son of the reverend Mr. Philip Henry, a famous non-conforming English clergyman, and born in the year 1662. He continued under the care of his father, till he was about 18 years of age, and had the greatest advantages of his education from him, both in divine and human literature. He was very expert in the learned languages, especially in the Hebrew, which had been made familiar to him from his childhood; and from first to last, the study of the scriptures was his most delightful employment. For further instructions he was, in 1680, sent to an academy at Islington, and was afterwards placed in Gray's Inn, for the study of the law, where he became well acquainted with the civil and municipal laws of his country, and from his application and great abilities, it was thought, he would have become eminent in that profession.

But, at length, resolving to devote his life to the study of divinity, he, in 1686, retired into the country, and was chosen pastor of a congregation at Chester, where he lived about 25 years, greatly esteemed and beloved by his people. He had several calls from London, which he constantly declined: but was at last prevailed upon to accept a very important

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and unanimous one from Hackney. He wrote 1st. "Expositions of the Bible," in 5 vols. folio—2d. "The life of Mr. Philip Henry"—3d. "Directions for Daily Communion with God"—4th. "A method for Prayer"—5th. "Four Discourses against Vice and Immorality"—6th. "The Communicant's Communion with God"—7th. "Family Hymns"—8th. "A Scriptural Catechism"—and 9th. "A Discourse concerning the Nature of Schism." He died in the year 1714.

HERVEY (JAMES) See HARVEY.

HOBBES (THOMAS) was born at Malmesbury in Wiltshire, England, of which town his father was minister. He completed his studies at the university of Oxford, and soon after proceeded on a tour to the continent, in the capacity of tutor to the son of the earl of Devonshire. Upon his return, he became known to several persons of the highest rank, and eminently distinguished for their parts and learning. The chancellor Bacon admitted him to a great degree of familiarity, and is said to have made use of his pen for translating some of his works into Latin.

In 1628, he published his "English translation of the History of Thucydides," which has always been esteemed as one of the best translations, that we have of any Greek writer. But, while he was engaged in this work, his patron, the earl of Devonshire died; and in less than two years after his son died also. This loss affected him to such a degree, that he very willingly accepted the offer made him of going abroad a second time, with the son of another nobleman, whom he accordingly accompanied into France, and with whom he continued some time. But whilst he tarried there, he was solicited to return to England, to resume his concern for the hopes of that family,

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to which he had attached himself so early, and owed so many and so great obligations.

It was in 1631, when the countess of Devonshire desired to put the young earl under his care, who was then about the age of 14. This was very suitable to his inclination, and he discharged that trust with great fidelity and diligence. In 1634, he accompanied his noble pupil to Paris, where he applied his vacant hours to natural philosophy, and more especially to mechanism, and the causes of animal motion. From Paris, he attended his pupil into Italy, where, at Pisa, he became known to Galileo, who communicated to him his notions very freely; and, after having seen all that was remarkable in that country, he returned to England in 1637.

The civil wars commencing soon after, Hobbes thought he might do some service, by turning himself to politics, and composing something by way of antidote to the pestilential opinions, which then prevailed. This induced him to commit to paper, certain principles, observations, and remarks, out of which he composed his book "De Cive," and which he afterwards enlarged into that system which he called his "Leviathan."

Not long after the meeting of the long parliament, November, 3d. 1640, finding all things in confusion, he withdrew to Paris, where he associated himself with those learned men, who, under the protection of cardinal Richelieu, sought, by conferring together, to promote every kind of useful knowledge. He had not been long there, before he became known to the famous Des Cartes, with whom he afterwards held a correspondence upon several mathematical subjects, as appears from the letters of Hobbes, published in the works of Des Cartes. But when this philosopher afterwards printed his "Meditations," wherein he attempted to establish points of the highest consequence from innate ideas, Hobbes took the liberty of dissenting from him; as did also

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Gassendi, the French king's mathematical professor, with whom Hobbes contracted a very close friendship, which was not interrupted till the death of the former. In 1642, Mr. Hobbes printed a few copies of his book "De Cive," which, in proportion as it became known, raised him many adversaries, who charged him with instilling principles, which had a dangerous tendency.

Among many famous persons, who upon the shipwreck of the royal cause, had retired to France for safety, was Sir Charles Cavendish, and this gentleman being skilled in every branch of the mathematics, proved a constant friend and patron to Hobbes, who, by embarking, in 1645, in a controversy about the quadrature of the circle, was grown so famous, that, in 1647, he was recommended to insruct Charles, prince of Wales, afterwards Charles II. in that kind of learning. His care, in the discharge of this office gained him the esteem of that prince in a very great degree; and though he afterwards withdrew his public favour from Hobbes, yet he always retained a sense of the services he had done him, and shewed him various marks of his friendship. In 1650, was published at London, a small treatise of Hobbes entitled, "Human Nature," and another "De Corpore Politico; or, of the Elements of the Law."

All this time Mr. Hobbes had been digesting, with great pains and care, his religious, political, and moral principles, into a complete system, which he called "The Leviathan," and which was printed in English, at London, in 1657. Upon the restoration, in 1660, he came up to London, where he obtained from the king assurance of protection, and had a pension of 444 dollars per annum, settled upon him out of the private purse. Yet this did not render him entirely safe; for in 1666, his "Leviathan" and treatise "De Cive," were censured by parliament, which alarmed him very much; as did also the bringing of a bill into the House of Commons, to

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punish atheism and prophaneness. When in his 88th year, he published, in English verse, the whole "Iliad" and "Odyssey." But though his talents, in general, were highly respectable, his poetry is below criticism, and has long since been exploded. About this time he took his leave of London, and went to spend the remainder of his days in Derbyshire, where however, he did not long remain inactive, notwithstanding his advanced age; but published, from time to time, several pieces, to be found in the collection of his works. He died in 1679, aged 92.

As to his character and manners, they were remarkably singular. "He was a humourist, and nobody could account for him." His professed rule of health was, to dedicate the morning to his exercise and the afternoon to his studies. He, therefore, at his first rising walked out, and climbed any hill within his reach; or if the weather was not dry, he fatigued himself within doors, by some exercise or other, till he got himself in a perspiration; recommending that practice upon this opinion, that an old man has more moisture than heat, and, therefore, by such exercise, heat was to be acquired and moisture expelled. After this he took a comfortable breakfast, and then went round the lodgings to visit the earl, his lady and the children, and any respectable strangers, paying some short addresses to all of them. About 12 o'clock he had a little dinner provided for him, which he ate always by himself without ceremony. Soon after dinner he retired to his study, and had his candle, with ten or twelve pipes of tobacco, laid by him; then shutting the door, he fell to smoaking, thinking, and writing, for many hours without ceasing. He could not indure to be left in an empty house, so that whenever the earl removed, he would always go along with him, even to his last stage. When he was in a very weak condition, he dared not to be left behind, but made his way upon a feather bed in a coach, though he survived the journey but

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a few days. He could not bear any discourse upon death, and seemed, even to the last, to be delighted with the idea of a longer life. In his last sickness, his frequent questions were, whether his disease was curable? and when intimations were given, that he might have ease but no remedy, he used this remarkable expression, "I should be glad to find a hole to creep out of the world at"—which were reported to have been his last sensible words.

There have been few persons, whose writings have had a more pernicious influence, in spreading irreligion and infidelity than Hobbes's, and yet none of his treatises are directly levelled against revealed religion. His "Leviathan," by which he is now best known, tends not only to subvert the authority of the scripture, but to destroy God's moral government of the world: it confounds the natural differences of good and evil—virtue and vice: it destroys the best principles of human nature: and, instead of that innate benevolence and sociable disposition, which should unite men together, supposes all men to be naturally in a state of war with one other; it erects an absolute tyranny in the state and church, which it confounds, and makes the will of the prince or governing power the sole standard of right and wrong

HOGARTH, (WILLIAM) a truly great and original genius in painting and engraving, was born in London, in 1698, and, as soon as he had arrived at a proper age, was bound apprentice to a silver-smith. In this profession, it is not unusual, to bind apprentices to the single branch of engraving arms and cyphers on every species of metal, and in that particular department of the business, young Hogarth was placed; but before his time was expired, he felt the impulse of genius, and that it directed him to painting.

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During his apprenticeship, he set out one Sunday with two or three companions, on an excursion to Highgate. The weather being hot, they went into a tavern, where they had not been long, before a quarrel arose between some persons in the same room. One of the disputants struck the other on the head with a quart pot, and cut him very much. The blood running down the man's face, together with the agony of the wound, which had distorted his features into a most hideous grin, presented Hogarth, who shewed himself thus early apprized of the mode nature had intended he should pursue, with too laughable a subject to be overlooked. He drew out his pencil, and produced on the spot, one of the most ludicrous figures that ever was seen. What rendered this piece the more valuable was, that it exhibited an exact likeness of the man, with the portrait of his antagonist, and the figures in caricature of the principal persons gathered round him.

Hogarth began business on his own account, about 1720; and his first employment seems to have been the engraving of arms and shop bills. The next step, was to design and furnish plates for booksellers; of which, those now best known, are 17, for a duodecimo edition of Hudibrass, with Butler's head, in 1726. The first piece, in which he distinguished himself as a painter, is supposed to have been a representation of Wanstead assembly, the figures in which are larger than the life, without burlesque, and the colouring rather better than some of his later and more highly finished performances. It was Hogarth's custom to sketch out on the spot any remarkable face, which particularly struck him, and of which he wished to preserve the remembrance; and this he frequently did with a pencil on his nail.

In 1730, Mr. Hogarth married the only daughter of a respectable knight. This union, indeed, was a stolen one, and consequently without the approbation of his wife's father, who considering the youth

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of his daughter, then barely eighteen, and the slender finances of her husband, as yet an obscure artist, was not easily reconciled to the match. Soon after this period, however, he began his "Harlot's Progress," and was advised to have some of the scenes in it placed in the way of his father-in law. Accordingly, one morning early, Mrs. Hogarth undertook to convey several of them into his dining-room. When he arose, he inquired from whence they came, and being told by whom they were introduced, he cried out, "very well, the man who can furnish representations like these, can also maintain a wife without a portion." He designed this remark as an excuse for keeping his purse-strings close; but soon after became both reconciled and generous to the young people.

In 1732, Hogarth ventured to attack Mr. Pope, in a plate called "The Man of Taste," which was intended as a satire on the translator of Homer, and some others. It was fortunate for Hogarth, that he escaped the lash of the former. Either his obscurity, at that time, was his protection, or the bard was too prudent to exasperate a painter, who had already given such proof of his abilities for satire.

In 1733, his genius became conspicuously known, and he derived not only fame, but emolument from his "Midnight Conversation," "Harlot's and Rake's Progress," "Marriage a-la Mode," &c.

Soon after the peace of Aix la Chapelle, he went over to France, and was taken into custody at Calais, while he was drawing the gate of that town, a circumstance, which he has recorded in his picture entitled "O the Roast Beef of Old England" published. in 1749. He was actually carried before the governor as a spy, and, after a very strict examination, committed as a prisoner to his landlord, on his promising that he would not permit Hogarth to go out of his house, till it was to embark to England.

In 1753, he appeared to the world, in the cha-

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racter of an author, and published a 4to. volume, intituled "The Analysis of Beauty, written with a view of fixing the fluctuating ideas of Taste." In this performance, he shews by a variety of examples that a curve is the line of beauty, and that round swelling figures are most pleasing to the eye, and the truth of his opinion has been countenanced by subsequent writers on the subject. In the diction of this work, he was assisted by Dr. Benjamin Hoadley the physician, and some others of his literary friends. The family of Hogarth rejoiced, when the last sheet of the "Analysis" was printed off, as the frequent disputes he had with his coadjutors, in the progress of the work did not tend greatly to harmonize his disposition. This work was afterwards translated into German, French and Italian.

Hogarth had one failing, in common with most people, who attain wealth and eminence, without the aid of a liberal education: he affected to despise every kind of knowledge, which he did not possess. Having established his fame with little or no obligation to literature, he either conceived it to be needless, or decried it, because it lay out of his reach.—Indeed, till, in evil hour, he commenced author, and was obliged to employ his friends to correct his "Analysis," he did not seem to have discovered, that even spelling was a necessary qualification. One of our artist's common topics of declamation was, the uselessness of books to a man of his profession. Accordingly, among other volumes which he consigned to the pastry-cook, we find Turnbull "On Antient Painting," a treatise which Hogarth should have been able to comprehend, before he ventured to condemn. —No man, however, was more ductile to flattery; a word in favour of Sigismunda, his favourite work, might have commanded a proof print, or forced an original sketch out of our artist's hands. Being once at dinner with the great Cheselden and some other company, he was told, that Mr. John Freke, surgeon

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of St. Bartholomew's hospital, had asserted, a few evenings before, that Greene was as eminent in composition as Handel. "That fellow, Freke", replied Hogarth, "is always shooting his bolt absurdly, one way or other. Handel is a giant in music; Greene only a light Florimel kind of a composer." "Ay," says our artist's informant, "but, at the same time, Mr. Freke declared, that you were as good a portrait painter as Vandyck." *There* he was in the right, says Hogarth; and so, by G—, I am, give me my time, and let me choose my subject."

It may be truly observed of Hogarth, that all his powers of delighting were restrained to his pencil.—Having rarely been admitted into polite circles, none of his sharp corners had been rubbed off, so that he continued, to the last, a gross, uncultivated man.—The slightest contradiction transported him into rage. To some confidence in himself he was certainly intitled; for, as a comic painter, he could have claimed no merit, that would not most readily have been allowed to him; but he was, at once, unprincipled and variable in his political conduct and attachments. He is also said to have beheld the rising eminence and popularity of Sir Joshua Reynolds with a degree of envy, and frequently to have spoken with asperity both of him and his performances. On the other hand, however, he was liberal, hospitable, and the most punctual of paymasters.

Mr. Hogarth was so engrossed in study that he was one of the most absent of men; to one instance of which, we must limit our relation. Soon after he had set up his carriage, he had occasion to pay a visit to the lord mayor. When he went, the weather was fine; but business detained him till a violent shower of rain came on. He was let out of the mansion-house by a different door from that at which he entered; and seeing the rain, began immediately to call for a hackney-coach. Not one was to be met with on any of the neighbouring stands; and our artist sallied forth

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to brave the storm, and actually went home, without bestowing a thought on his own carriage, till Mrs. Hogarth, surprised to see him so wet, asked him where he had left it?

The last memorable event in our artist's life, was his quarrel with the noted Mr. Wilkes; in which, if Mr. Hogarth did not commence hostilities, he, at least, obliquely gave the first offence, by an attack on the friends and party of that gentleman. Mr. Churchill, the poet, soon after published his "Epistle to William Hogarth." Mr. Hogarth's revenge against the poet terminated in his vamping up an old print of a pug dog and a bear, which he published under the title of "The Bruizer C. Churchill (once the reverend) in the character of a Russian Hercules, &c."

At the time these hostilities were carrying on, in a manner so virulent and disgraceful to all the parties, Hogarth died, October 25th, 1764.

HOME (Henry), Lord Kames, an eminent Scottish lawyer, and author of many celebrated works on various subjects, was descended of a very honourable and antient family, and born about the year 1696.

After studying, with acuteness and diligence, at the university of Edinburgh, the civil and the municipal law of his own country, Mr. Home easily perceived, that a knowledge of these alone was not sufficient to make him an accomplished lawyer. The forms and practical business of courts, and especially of the supreme court, as a member of which he was to seek for fame and emolument, he considered as essentially necessary to qualify him for being a complete barrister. He accordingly attended, for some time, the chamber of a writer to the signet, where he had an opportunity of learning the stiles of legal deeds, and the modes of conducting different species of business. This wise step, independent of

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his great genius and unwearied application, procured him, after his admission to the bar, peculiar respect from the court, and proportional employment in his profession of an advocate. Whoever peruses the law-papers composed by Mr. Home, when a young man, will perceive an uncommon elegance of stile, besides great ingenuity of reasoning, and a thorough knowledge of the laws and constitution of his country.—These qualifications, together with the strength and vivacity of his natural abilities, soon raised him to be an ornament to the Scottish bar; and, in February 1752, he was advanced to the bench, as one of the judges of the court of session, under the title of Lord Kames, from the name of his estate; and as a lord of justiciary in April 1763.

Before this period, however, notwithstanding the unavoidable labours of his profession, he favoured the world with several valuable and ingenious works. In the year 1728, Mr. Home published "Remarkable Decisions of the Court of Session from 1716 to 1728," in one volume folio. In 1732 appeared his "Essays upon several Subjects in Law." This first produce of his original genius, and of his extensive views, excited not only the attention, but the admiration of the judges, and of all the other members of the college of justice.

This work was succeeded, in the year 1741, by "Decisions of the Court of Session from its first institution to the year 1740, abridged and digested under proper heads, in form of a dictionary," in 2 vols folio. In 1747, appeared "Essays upon several subjects concerning British Antiquities." In 1759, he presented to the public a new work, under the title of "Historical Law Tracts," in one volume 8vo. In 1760, he published, in one volume folio, "The Principles of Equity," a work which shews both the fertility of the author's genius, and his indefatigable application. "There could be no undertaking," say the Critical Reviewers, "of more general utility, than

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the object of the ingenious volume before us. To reduce the crabbed intricacies of the law to the level of common understandings, and reveal the hidden mysteries of this deity to the view of the studious in general, is a work equally new in the design, and difficult in the undertaking." In 1776, he gave to the public another volume in folio, of "Remarkable Decisions of the Court of Session from 1730 to 1752.—In 1777, appeared his "Elucidations concerning the Common and Statute Law of Scotland," in one vol. 8vo. And in 1780, he published a volume, in folio, of "Select Decisions of the Court of Session from 1752 to 1768.

From this sketch of Lord Kames's compositions and collections, with a view to improve and elucidate the laws of Scotland, the reader may form some idea of his great industry and of his anxious desire to promote the honour and welfare of his country. It remains to be remarked that, in the supreme court of Scotland, the law writings of Lord Kames are held in equal estimation, and quoted with equal respect, as those of Coke, or Blackstone, in the courts of England.

Lord Kames's mind was very much inclined to metaphysical disquisitions. When a young man, in order to improve himself in his favourite study, he corresponded with the famous Berkley, bishop of Cloyne, Dr. Butler, author of that wonderful book, "The Analogy of Natural and Revealed Religion." Dr. Samuel Clark, and many other ingenious and learned men both in Britain and Ireland.

The year 1751 gave birth to the first fruits of his lordship's metaphysical studies, under the title of "Essays on the Principles of morality and Natural Religion." Though a small volume, it was replete with ingenuity and acute reasoning, excited general attention and gave rise to much controversy. It contained in more explicit terms, than, perhaps, any other work of a religious theist then known in Scot-

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land, the doctrine which has of late made so much noise under the appellation of *Philosophical necessity*. The same thing had, indeed, been taught by Hobbes, by Collins, and by the celebrated David Hume; but as those authors either were professed infidels, or supposed to be such, it excited, as coming from them, no wonder, and provoked, for a time, little indignation. But when a writer, who exhibited no symptoms of extravagant scepticism, who insinuated nothing against the truth of revelation, in general, and who inculcated, with earnestness, the great duties of morality and natural religion, advanced at the same time so uncommon a doctrine as that of *necessity*—a number of pens were immediately drawn against him, and for a while, the work and its author were extremely obnoxious to a great part of the Scotch nation. On the other hand, there were some, and those not totally illiterate, who confounding *necessity* with *predestination*, complimented Mr. Home on his masterly defence of the established faith; though between these two schemes, there is no sort of resemblance, except that the future happiness or misery of all men is according to both, certainly foreknown and appointed by God. There was, however, one clergyman, a Mr. Anderson, who wrote a whole volume against the "Moral Essays," in which he treated the learned author with great rudeness and asperity.* Not satisfied with this abuse, Anderson afterwards brought a formal charge of heresy against his Lordship before the presbytery of Edinburgh. But the presbytery dismissed the accusation with that contempt, which it so justly merited. This injurious attack, however, gave Lord Kames an opportunity of exhibiting a remarkable proof of his candour and liberality. In a second edition, after considering the

* We mean not, by this remark, to express our assent to his Lordship's sentiments. We merely wish to evince our disapprobation of invective or personal scurrility in controversial writings, whether on religious or political subjects.

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subject more maturely, he acknowledged his mistake and retracted some ingenious notions, which, contrary to his intention, had given offence. Alas! how few philosophers are capable of such greatness and generosity of mind!

In 1761, Lord Kames published "An Introduction to the Art of Thinking," in one vol. 12mo. This small but valuable book was originally intended for the use of his own family. The plan of it is both curious, amusing, and highly calculated to catch the attention, and to improve the minds of youth. It consists of maxims collected from Rochefoucault, and many other authors. To illustrate these maxims, and to rivet their spirit and meaning in the minds of young persons, his Lordship has added to most of them, beautiful stories, fables, and historical anecdotes.

In the department of belles lettres, his "elements of Criticism" appeared in 1762, in three volumes, 8vo. In this valuable work, his Lordship discovers profound erudition and taste in every species of composition, both ancient and modern. It is the first and a most successful attempt to shew that the art of criticism is founded on the principles of human nature. Such a plan, it might be thought, should have produced a dry and phlegmatic performance. Lord Kames, on the contrary, from the sprightliness of his manner of treating every subject he handled, has rendered the "Elements of Criticism" not only highly instructive, but one of the most entertaining books in the English language. Before this work was published, "Rollin's Belles Lettres," a dull book, from which a student could derive but little advantage, was universally recommended as a standard. But after the "Elements of Criticism" were presented to the public, Rollin instantly vanished and gave place to greater genius and greater utility. With regard to real instruction and genuine taste in composition of every kind, a student, a gentleman, or a scholar, can

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in no language, find such a fertile field of improvement. Lord Kames accordingly had the happiness of seeing the good effects of his labours and of enjoying for twenty years, a reputation, which he so justly merited.

To give our readers a still farther proof of the genius and various pursuits of his active mind, Lord Kames, in the year 1772, published a work in one volume folio, entitled, "The Gentleman Farmer," being an attempt to improve Agriculture, by subjecting it to the test of rational principles." With regard to this book, it must be remarked, that all the intelligent farmers in Scotland uniformly declare, that after perusing Young, Dickson, and a hundred other writers on Agriculture, Lord Kames's Gentleman Farmer contains the best practical and rational information, on the various articles of husbandry, which can any where be obtained.

In the year 1773, Lord Kames favoured the world with "Sketches of the History of Man," in 2 vols. 4to. This work consists of a great variety of facts and observations concerning the nature of man, the produce of much and profitable reading. In the course of his studies and reasoning, he had amassed a vast collection of materials. These, when considerably advanced in years, he digested under proper heads and submitted to the consideration of the public. He intended that this book should be equally intelligible to women as to men, and to accomplish this end, when he had occasion to quote ancient or foreign books, he uniformly translated the passages. The sketches contain much useful information, and like all his Lordship's other performances are lively and entertaining. This work, however, hath been greatly blamed by some, and as highly commended by others.

We now come to Lord Kames's last work, to which he modestly gave the title of "Loose Hints on Education, chiefly concerning the Culture of the Heart."

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It was published in the year 1781, in one volume, 8vo. when the venerable and astonishing author was in the 85th year of his age. Though his Lordship chose to call them Loose Hints, yet the intelligent reader will perceive in this composition an uncommon activity of mind, at an age so far advanced beyond the usual period of human life, and an earnest desire to form the minds of youth to honour, to virtue and to veneration of the Deity.

Upon reflecting on the studiousness of Lord Kames's disposition, and his numerous literary productions, the reader will naturally recal to his mind, a striking similarity between his Lordship and the laborious Pliny, the elder. In a letter from Pliny the younger, to Marcer, the following passage occurs, which is equally applicable to both, "When you reflect on the books he has read, and the volumes he has written, are you not inclined to suspect, that he never was engaged in the affairs of the public, or the service of his prince?

Lord Kames was remarkable for public spirit to which he conjoined activity and great exertion. A vast number of the improvements in literature, trade, and manufactures, which, at present, so greatly characterize his countrymen, may, in a great measure, be attributed to him. As a private and domestic gentleman, Lord Kames was admired by both sexes. The vivacity of his wit, and of his animal spirits, even when advanced in years, rendered his company not only agreeable, but greatly solicited by the literati, and courted by ladies of the highest rank and accomplishments. Instead of being jealous of rivals, the character of little minds, Lord Kames fostered and encouraged every symptom of merit, that he could discover in the scholar, or in the lowest mechanic. His life was one continued round of benevolence and philanthropy, and so judicious was he in the mode of applying his charity, that even when his fortune was small, he did much more service to

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the indigent, than most families of the greatest opulence. One great feature in the character of Lord Kames was a remarkable innocency of mind. He not only never indulged in detraction, but when any species of scandal was exhibited in his company, he either remained silent or endeavoured to give a different turn to the conversation. As natural consequences of this amiable disposition, he never meddled with politics, even when parties ran to the greatest lengths; and what is still more remarkable, he never wrote a sentence, notwithstanding his numerous publications, without a direct and a manifest intention to benefit his fellow-creatures.

He died on the 27th day of December, 1782. As he had no marked disease, but the debility resulting from extreme old age, a few days before his death, he went to the court of session, addressed all the judges separately, told them he was speedily to depart, and took a solemn and an affectionate farewell.

HOMER, the most ancient of the Greek poets, is supposed to have flourished 900 years B. C. Seven cities disputed the glory of having given him birth, viz. Smyrna, Rhodes, Colophon, Salamis, Chios, Argos and Athens. We have nothing very certain in relation to the particulars of his life. The most regular account is, that which goes under the name of Herodotus, and is usually printed with his history; and, though it is generally supposed to be spurious, yet as it exhibits that idea which the latter Greeks and Romans entertained of this eminent personage, we must content ourselves with giving an abstract of it.

A man of Magnesia, whose name was Menalippus went to settle at Cumæ, where he married the daughter of a citizen called Homyres, and had by her a daughter called Critheis. The father and mother dying, the young woman was left under the tuition

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of Glaucus, her father's friend, and, suffering herself to be deluded, became pregnant. The guardian, though his care had not prevented the misfortune, was, however, willing to conceal it, and, therefore, sent Critheis to Smyrna, which was then building, 18 years after the founding of Cume, and about 168 after the taking of Troy. Critheis being near her time, went one day to a festival, which the town of Smyrna was celebrating on the banks of the river Meles, when she was delivered of Homer, whom she called Melisigenes, because he was born near that river. Soon after this, having attracted the notice of one Phemius, a teacher of music and literature, she was taken into his house; and as she conducted herself with great modesty and discretion, he afterwards married her, and adopted her son, in whom he discovered a wonderful genius and an excellent disposition.

After the death of Phemius, Homer succeeded to his fortune and school, and was admired not only by the inhabitants of Smyrna, but likewise by strangers, who resorted from all parts to that place of trade. A shipmaster called Mentes, who was a man of learning and a lover of poetry, was so taken with Homer, that he persuaded him to leave his school and to travel with him. Homer, who had then begun his poem of the "Iliad," and thought it of great consequence to see the places, he should have occasion to treat of, readily embraced the opportunity. He travelled into Egypt, from whence he brought into Greece the names of their Gods, the chief ceremonies of their worship, and a more improved knowledge in the arts than had heretofore prevailed in his own country. He visited Africa and Spain, from whence he touched at Ithaca, where he was much troubled, with a rheum falling upon his eyes. Here Mentes found it necessary to leave him, after having recommended him to Mentor, one of the principal men of the island, who took all possible care of him. There Ho-

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mer was informed of many things respecting Ulysses, which he afterwards made use of in composing his Odyssey. As soon as he had recovered, he again set out upon his travels, and, after visiting the coasts of Peloponnesus and the islands, arrived at Colophon, where he was again troubled with the defluxion upon his eyes, which proved so violent, that he is said to have totally lost his sight. This misfortune made him resolve to return to Smyrna, where he finished his Iliad. Sometime after the bad situation of his affairs obliged him to go to Cumæ, where he hoped to have found some relief. Here his poems were highly applauded; but when he proposed to immortalize their town, if they would allow him a salary, he was answered that "there would be no end of maintaining all the *Omeroi* or "blind men"; and hence he got the name of Homer. He afterwards wandered through several places, and stopped at Chios, where he married and composed his Odyssey. Sometime after, having added many verses to his poems in praise of the cities of Greece, especially of Athens and Argos, he went to Samos, where he spent the winter, singing at the houses of the great men, with a train of boys after him. From Samos, he went to Io, one of the Sporades, with a design to continue his voyage to Athens; but landing by the way at Chios, he fell sick and died.

The only incontestable works, which Homer has left behind him are the "Iliad" and the Odyssey." It was by those poems that all the worthies of antiquity were formed: hence the lawgivers, the founders of monarchies and commonwealths took the model of their politics: hence the philosophers drew the first principles of morality, which they taught the people: hence physicians have studied diseases and their causes—astronomers have learned the knowledge of the heavens, and geometricians of the earth—kings and princes, the art of governing—and generals how to form a battle—to encamp an army—

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to besiege towns—to fight and gain victories.

Nothing was ever comparable to the clearness and majesty of his style: to the sublimity of his thoughts; to the strength and sweetness of his verses. All his images are striking; his descriptions just and exact; the passions so well expressed, and nature so just and finely painted, that he gives to every thing, motion, life and action. But he more particularly excells in invention, and in the different characters of his heroes, which are so varied, that they affect us, in an inexpressible manner. In a word, the more he is read by a person of good taste, the more he is admired.

"Homer," says Sir William Temple "was, without doubt, the most universal genius that has been known in the world; and Virgil, the most accomplished. To the first must be allowed the most fertile invention, the richest vein, the most general knowledge, and the most lively expressions: to the last, the noblest ideas, the justest institution, the wisest conduct and the choicest education. The colouring of both seems equal, and indeed in both is admirable. Homer had more fire and rapture; Virgil more light and sweetness; or, at least, the poetical fire was more raging in the one, but clearer in the other; which makes the first more amazing and the latter more agreeable. In short, these two immortal poets must be allowed to have so much excelled in their kind, as to have exceeded all comparison—to have even extinguished emulation and in a manner confined poetry, not only to their two languages, but to their very persons." In the mean time, even Homer has had his enemies; but the most memorable was one Zoilus, who frequented the court of Ptolemy Philadelphus, king of Egypt. This fellow wrote ill natured notes upon his poems, but received no encouragement from that prince. On the contrary, he became universally hated for his pains, and was at length put as some say, to a most miserable death.

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Mr. Pope has given an elegant translation of the Iliad, adorned with the harmony of poetic numbers; and Madame Dacier has translated both the Iliad and Odyssey in prose.

HOWARD (JOHN) a man of singular and transcendant humanity, was the son of a reputable merchant in London, and born about the year 1725. His father maintained great order and regularity in his house; and to his constant observation of the Sabbath, and of the duty of family prayers, his son was perhaps, indebted for that piety, which ever after formed a distinguished trait in his character.

The old gentleman being a protestant dissenter sent his son to a grammar school at Hertford, the master of which was a gentleman of the same religious principles, and possessed of considerable learning. From this school, young Mr. Howard was removed, at a proper period, to an academy, for completing the studies of young men designed for the ministry among the protestant dissenters, kept by John Eames, F. R. S. one of the best scholars of his time. At this academy he became acquainted with many persons who were afterwards of great eminence in the literary world; particularly the late rev Dr. Furneaux, and the rev. Dr. Price; with the latter of whom he maintained an uninterrupted acquaintance till his death. And, at both these places, it is evident from his subsequent publications, that he had made no inconsiderable progress in his studies.

Mr. Howard was originally intended for a man of business, and was accordingly bound apprentice to a wholesale grocer. His father, however, died in the year 1742, leaving his affairs under the direction of three executors, for the benefit of his son and an only daughter. The son, however, was very early conspicuous for prudence and activity; and to him, of course, great part of the management was intrusted.

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The affluent circumstances, in which he was left, precluded Mr. Howard from the necessity of pursuing any commercial employment: and, having a kind of nervous fever with an ill state of health in general, he was induced to relinquish all thoughts of trade. He, therefore, left his apprenticeship before he had served the stipulated term.

Mr. Howard now devoted his time to the improvement of his mind, and, among other studies, in which he engaged, were natural philosophy and medicine. The latter, in the sequel, proved of great service to him in his benevolent pursuits. He was obliged, however, to pay such attention to his health, which continued for some years to be very precarious, that he was many times at the Hot Wells at Bristol, and made several excursions to different parts of the kingdom.

It has been remarked, that marriage, which in most instances takes place from mental attachment, interest or desire, was, in Mr. Howard, the spontaneous effect of gratitude and justice, undebased by selfishness or carnal appetite. The lingering disease, which we have already mentioned, had reduced him to the lowest state of langour, the current of life was propelled with difficulty, negligence would have been certain death; and he, who was afterwards instrumental in dispensing health and comfort to thousands, owed his existence to good nursing. On this occasion, a widow, at whose house he lodged, exhibited so much vigilant care, and unceasing attention, that he considered her as the actual preserver of his life, and conceiving that she must have some affection for a man, in whose behalf she had so warmly and assiduously interested herself, though she was more than twenty years older than himself, and not very attractive in her person, after his recovery he married her, supposing, with a harmless vanity, that he could not bestow a more valuable compensation than himself. This lady died in the year 1755,

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about two years after their marriage, and he was a sincere and affectionate mourner for her death.

About this time, it is believed, he was elected F. R. S. In the year 1756, he had the fortune to experience some of the evils, which it afterwards became the business of his life to redress. He embarked that year in a packet for Lisbon, in order to make the tour of Europe, when the vessel was taken by a French privateer. "Before we left Brest" (says Mr. H. in his Essay on Prisons) "I suffered the extremity of thirst, not having, for above forty hours, one drop of water, nor hardly a morsel of food. In the castle at Brest, I lay six nights upon straw, and observing how cruelly my countrymen were used there, and at Morlaix, whether I was carried next —during the two months I was at Carhaix, upon parole, I corresponded with the English prisoners at Brest, Morlaix and Dinnan; at the last of these towns were several of the ships crew, and my servant. I had sufficient evidence of their being treated with such barbarity, that many hundreds had perished, and that thirty six were buried in a hole at Dinnan in one day. When I came to England, still on parole, I made known to the commissioners of sick and wounded seamen, the sundry particulars, which gained their attention and thanks. Remonstrance was made to the French court—our sailors had redress, and those who were in these prisons, mentioned above, were brought home in the first cartel ships. "Perhaps," adds Mr. Howard, "what I suffered on this occasion increased my sympathy with the unhappy people, whose case is the subject of this book."

He afterwards, it is said, made the tour of Italy, and at his return settled at Brokenhurst, a retired and pleasant villa in Hampshire, having in April, 1758, married his second wife. This lady died in 1765, in child-bed of her only child, a son, who unfortunately became lunatic. After her death he removed to an estate, which he purchased in Bedfordshire.

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While he lived here it was as his meat and drink to make his neighbours happy. His neat but humble mansion was ever hospitable to a few select friends, but was never the scene of riot or luxurious banqueting. Though polite to all, he neither sought nor admitted the company of the profligate, however distinguished by rank or fortune. His charity had no bounds, except those of prudence; and was not more commendable for the extent of it, than for the manner in which it was exercised. He gave not his bounty to countenance vice and idleness, but to encourage virtue and industry. He was singularly useful in furnishing employment for the labouring poor of both sexes, at those seasons when a scarcity of work rendered their situation most compassionable. And at other times, though never inattentive to the tale of woe, he was not easily imposed upon by it, but made himself acquainted with the case. He had, indeed, a general acquaintance with the character of the poor around him, and made it his business to visit the abodes of affliction. In circumstances of bodily disorder, he often acted the part of a physician as well as of a friend. But his kindness was not confined to the bodies of his fellow-creatures, it extended to their spiritual and immortal part. He carefully watched over the morals of his neighbourhood, and used his advice, his admonitions and influence, to discountenance immorality of all kinds, and to promote the knowledge and practice of religion. As a most effectual means to this great end, he provided for the instruction of poor children, by erecting and supporting schools, which he carefully superintended. In short, he was a universal blessing to the village where he resided, in every part of which are to be seen the pleasing monuments of his munificence and taste. His liberality extended also to adjacent places, in which there are many who call him blessed. Nor was it confined to persons of his own religious persuasion, but comprehended the neces-

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sitous and deserving of all parties; while he was peculiarly useful in serving the interest of the Christian society to which he belonged.

But the sphere in which he had hitherto moved was too narrow for his enlarged mind. Being named, in 1773, to the office of sheriff of Bedfordshire, from that time his scene of usefulness was extended. His office, as he himself observes, brought the distress of prisoners more immediately under his notice. A sense of duty induced him personally to visit the country-jails, where he observed such abuses as he had before no conception of; and he soon exerted himself in order to a reform. With a view to obtain precedents for certain regulations, which he proposed, he went to inspect the prisoners in some neighbouring counties. But finding in them equal room for complaint and commiseration, he determined to visit the principal prisons in England. The farther he proceeded the more shocking were the scenes presented to his view, which induced him to resolve upon exerting himself to the utmost, in order to a general reform in these horrid places of confinement; considering it as of the highest importance, not only to the wretched objects themselves, but also to the community at large. Upon this subject he was examined in the House of Commons, in 1774, when he had the honour of their thanks. This encouraged him to proceed in his design. He re-visited all the prisons in England, together with the principal houses of correction. He also, in 1775, enlarged his circuit, by going into Wales, Scotland and Ireland, where he found the same need of reformation.

One grand object which he had in view was, to put a stop to that shocking distemper called the *jail fever*, which raged so dreadfully in many of the prisons, as to render them to the last degree offensive and dangerous. Another end he proposed was, to procure the immediate release of prisoners, who, upon trial, were acquitted, but who often continued

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long to be unjustly detained, for want of being able to pay the accustomed fees; as also to abolish many other absurd and cruel usages, which had long prevailed. But the great object of all was, to introduce a thorough reform of morals into the prisons, where he had found the most flagrant vices to prevail in such a degree, that they were become seminaries of wickedness and villainy, and most formidable nuisances to the community.

Solitude, labour, temperance, and moral instruction, with a scrupulous attention to cleanness, warmth and ventilation were his great principle of reform. To mitigate human calamity, to check vice, to subdue the refractory, and soothe the repenting, to reclaim rather than punish, were the darling objects of his wishes; objects surely worthy the attention of every wise and humane government.

In order to the attainment of these great objects, Mr. Howard spared no pains nor expence, and cheerfully exposed himself to much hazard, particularly from that malignant distemper, of which he saw many dying in the most loathsome dungeons, into which none, who were not obliged, would venture besides himself.

His laudable endeavours he had the pleasure to see, in some instances, crowned with success, particularly in regard to the healthiness of prisons, some of which were re-built under his inspection. Through his interposition also, better provision was made for the instruction of prisoners, by the introduction of bibles and other religious books into their cells, and a more constant attendance of clergymen. The goalers were, likewise, by act of parliament, rendered incapable of selling strong drink, which had formerly been the source of much drunkenness and disorder. But as a minute detail of the particulars cannot be attempted here, we must refer our readers to Mr. Howard's publications, and shall, therefore, only observe, that most, if not all of his benevolent

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plans for the reform of prisons in Great-Britain have been happily introduced, with very few exceptions, into the jails and penitentiaries of the United States.

But in order to a more general and happy reformation of criminals, he determined to visit other countries, to see the plans there adopted, in hope of collecting some information which might be useful in his own country. For this purpose he travelled into France, Flanders, Holland and Germany. He also visited the capitals of Denmark, Sweden, Russia, and Poland, and the chief cities in Portugal and Spain. In all these expensive and hazardous journies, he denied himself the usual gratification of travellers, and declined the honours which were offered him by persons of the first distinction, applying himself solely to his own grand object. He visited all Europe, not to survey the sumptuousness of palaces, or the stateliness of temples—not to make accurate measurements of ancient grandeur—nor to form a scale of the curiosities of modern art—not to collect medals, or to collate manuscripts—but to dive into the depth of dungeons—to plunge into the infection of hospitals—to survey the mansions of sorrow and pain—to take the guage and dimensions of misery, depression and comfort—to remember the forgotten—to attend to the neglected—to visit the forsaken, and to compare and collate the distresses of all men in all countries.

On his return, he published, in 1777, "The state of the Prisons in England and Wales, with preliminary observations, and an account of some foreign prisons." Anxious to demonstrate to the legislature the necessity of a farther and more effectual reformation of the prisons. he took a third journey through the Prussian and Austrian dominions. This he accomplished in 1778, and extending his tour through Italy, re visited some of the countries he had seen before. The observations he made in this journey, he published in 1789, in "An Appendix to the State

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of the prisons in England and Wales, containing a further account of foreign prisons and hospitals." The same year he published a second edition of "The State of the Prisons." Wishing to acquire still further knowledge on this interesting subject, in the year 1781, he re-visited Holland and some cities in Germany. He also visited the capitals of Denmark, Sweden, Russia and Poland, and returned through France, Flanders and Holland, in 1783. The substance of these travels was comprised in a third edition of "The State of the Prisons," published in 1784.

His travels and exertions however, were not as yet at an end. He conceived a farther design, which was to visit the principal lazarettos in France and Italy, in order to obtain information concerning the best methods of preventing the spreading of the plague, with a view to apply them with respect to other infectious disorders. Not gaining all the satisfaction here, which he wished for, he proceeded to Smyrna and Constantinople, where that most dreadful of human distempers actually prevailed, "pleasing himself," as he said, "with the idea of not only learning, but of being able to communicate something to the inhabitatants of those distant regions." In the execution of this design, though he was so much exposed to danger, and actually caught the plague, "that merciful Providence" (as he himself piously remarks) "which had hitherto preserved him, was pleased to extend his protection to him in this journey also, and to bring him home once more in safety. In his return he re-visited the chief prisons and hospitals in the countries throngh which he passed; and afterwards went again to Scotland and then to Ireland; where he proposed a new and very important object; namely to inspect the Protestant Charter schools, in some of which he had before observed shameful abuses, which he had reported to a committee of the Irish House of Commons. In this

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more extensive tour, he took a particular account of what he observed amiss in the conduct of this noble charity, with a view to a reformation and not without considerable success.

Upon his return home having again inspected the prisons in England and the hulks on the Thames, to see what alterations had been made for the better (which he found to be very considerable, though yet imperfect) he published the result of his last laborious investigations, in "An Account of the Principal Lazarettos in Europe, with various papers, relative to the plague, together with further observations on some prisons and hospitals, and additional remarks on the present state of those in Great-Britain and Ireland; with a number of curious plates." The work, likewise, contained observations on penitentiary houses, which had been encouraged by act of parliament, for the correction and reformation of criminals. Besides these, he published the Grand Duke of Tuscany's "New Code of Criminal Law," with an English translation.

Not satisfied with what he had already done, Mr. Howard, in the conclusion of his "Account of the Lazarettos," announced his intention of again quitting England, for the purpose of revisiting Russia, Turkey and some other countries, and extending his tour in the east. "I am not insensible," said he, "of the dangers that must attend such a journey. Trusting, however, in the protection of that kind Providence, which has hitherto preserved me, I calmly and cheerfully commit myself to the disposal of unerring wisdom. Should it please God to cut off my life in the prosecution of this design, let not my conduct be uncandidly imputed to rashness or enthusiasm, but to a serious deliberate conviction that I am pursuing the path of duty, and to a sincere desire of being made an instrument of more extensive usefulness to my fellow-creatures than could be expected in the narrow circle of a retired life." With

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this firm reliance on Divine Providence, he set out in the summer of 1789, and to his unparalleled zeal for the happiness of others, he at last, fell a victim, on the 20th of January, 1790, when he died of the plague at Cherson, the capital of the Crimea.

This advocate for the distressed of mankind—this ambassador of peace and compassion, was frequently admitted to an audience with crowned heads; need it be added, that the glorious task he was engaged in, rendered him greatly their superior. In an interview with the late emperor, Joseph the Second, Mr. Howard was expatiating, with an honest warmth, on the comfortless and pernicious state of the Austrian and Hungarian prisons, and the shocking situation of the prisoners. The emperor, who valued himself on a code of penal laws, more efficacious, but less sanguinary than the English, was nettled, and replied, "I don't use them worse than you do in England, where you hang them by dozens at a time"—"very true," replied Mr. Howard, "but permit me to assure your majesty, that I had rather be *hanged* in England than *live* in your German dungeons." He soon took leave. "In truth," said Joseph, "this little Englishman is no flatterer."

"This worthy character," says a late writer, "was singular in the common habits of life; he preferred damp sheets, linen and clothes, and both rising and going to bed, swathed himself with coarse towels dipped in the coldest water he could get. In that state, he remained half an hour, and then threw them off, freshened and envigorated, as he said, beyond measure. He never put on a great coat in the coldest countries, nor had been a minute before or after the time of appointment for six and twenty years. He never continued at a place, nor with a person, a single day beyond the period fixed for going, and he had not, for the last sixteen years of his life, ate any fish, flesh or fowl, but sat down to his simple fare of tea, milk and rusks. His journeys

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were from prison to prison—from one group of wretchedness to another, night and day, and where he could not go with a carriage, he would ride; if that was hazardous, he would walk, but suffered no obstructions, moral or physical, to impede the progress of his philanthropy."

While absent on his first tour to Turkey, &c. his character for active benevolence had so much attracted the public attention, that a subscription was set on foot to erect a statue to his honour—and in a very short time upward of fifteen hundred guineas were subscribed for that purpose. Some of those, however, who were best acquainted with Mr. Howard never concurred in the scheme, being well assured that he would never countenance nor accede to it, and the event justified their conduct; for the language that he held upon the subject, when first advised of it was, "Have not I one friend in England who would put a stop to such a proceeding." At last, in consequence of two letters from Mr. Howard himself, the design was abandoned. It has, however, been resumed since his death, and surely of all the statues or monuments ever erected by public gratitude to illustrious characters, either in ancient or modern times, none was ever raised in honour of worth so genuine and admirable as his, who devoted his time, his strength, his fortune, and finally sacrificed his life in the service of humanity.

HOWE (RICHARD) one of the most celebrated admirals of the British navy, was the second son of Sir Emanuel Scrope, the second Lord Viscount Howe and baron Clenawley, in Ireland. He was born in 1725, and lost his father when he was only two years of age.

He was, for some time, at Eton college, which he left at fourteen to enter on board the Severn of fifty guns, which was one of a squadron destined for the

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South seas, under the command of commodore Anson. On its arrival off Terra del Fuego, it suffered exceedingly from a very long and most violent tempest, in which the Severn, after being reduced to the greatest distress, was finally separated from it, and having refitted at Rio Janeiro, returned to Europe.

Mr. Howe next served on board the Burford, which was one of the squadron detached, in 1743, from admiral Sir Chaloner Ogle's fleet, under the command of commodore Knowles, to attempt the town of La Guira, on the coast of Caraccas. The Burford suffered much in this enterprize, and the captain having lost his thigh by a chain shot, died soon after. Mr. Howe was now appointed acting lieutenant by the commodore, and in a short time, returned to England with his ship; but his commission not being confirmed by the admiralty, he returned to his patron in the West Indies, where he was made lieutenant of a sloop of war; and being employed to cut out an English merchantman, which had been taken by a French privateer, under the guns of the Dutch settlement of St. Eustatia, and with the connivance of the governor, out of that harbour, he executed the difficult and dangerous enterprize, in such a manner as to produce the most sanguine expectations of his future services.

In 1745, lieutenant Howe was with admiral Vernon, in the Downs, but was in a short time, raised to the rank of commander in the Baltimore sloop of war, which joined the squadron then cruising off the coast of Scotland. During this cruise an action took place in which Mr. Howe gave an excellent example of persevering intrepidity. The Baltimore, in company with another armed vessel, fell in with two frigates of thirty guns, with troops and ammunition for the service of the pretender, which she instantly attacked by running between them. In the action which followed, Mr. Howe received a wound in his head, which at first appeared to be fatal. He,

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however, soon discovered signs of life, and when the necessary operation was performed, resumed all his former activity, continued the action, if possible, with redoubled fury, and obliged the French ships, notwithstanding their prodigious superiority in men and metal, to sheer off, leaving the Baltimore, at the same time, in such a shattered condition, as to be wholly disqualified to pursue them.

He was, in consequence of this gallant service, immediately made post captain, and on the 10th of April, 1746, was appointed to the Triton frigate and ordered to Lisbon, where he was transferred to the Rippon, destined for the coast of Guinea. But he soon quitted that station to join his early patron, Admiral Knowles, in Jamaica, who appointed him first captain of his ship of eighty guns: and at the conclusion of the war, in 1748, he returned in her to England. In March, 1751, Captain Howe was appointed to the command of the Guinea station, in the Glorie of forty-four guns, when, with his usual spirit and activity, he checked the injurious proceedings of the Dutch governor general on the coast, and adjusted the difference betwen the English and Dutch settlements.

At the close of the year 1751, he was appointed to the Mary yacht, which was soon exchanged for the Dolphin frigate, in which he sailed to the streights, where he executed many effectual and important services. There he remained about three years, and soon after, on his return to England, he obtained the command of the Dunkirk of sixty-four guns, which was among the ships that were commissioned from an apprehension of a rupture with France. This ship was one of the fleet, with which Admiral Boscawen sailed to obstruct the passage of the French fleet, into the gulph of St. Lawrence, when Captain Howe took the Alcide, a French ship of 64 guns, off the coast of Newfoundland. A powerful fleet being prepared, in 1757, under the command of Sir

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Edward Hawke, to make an attack upon the French coast, Captain Howe was appointed to the Magnanime, in which ship, he battered the fort on the island of Aix, till it surrendered. In 1758, he was appointed commodore of a small squadron, which sailed to annoy the enemy on their coasts. This he effected, with his usual success, at Malo, where a hundred sail of ships and several magazines were destroyed; the heavy gale running into shore, which rendered it impracticable for the troops to land, alone prevented the executing a similar mischief in the town and harbour of Cherbourg.

This expedition was soon followed by another, when prince Edward, afterwards duke of York, was entrusted to the care of commodore Howe, on board his ship, the Essex. The fleet sailed on the first of August, 1758, and on the 6th came to an action in the bay of Cherbourg: the town was taken and the basin destroyed. The commodore, with his royal midshipman on board, next sailed to St. Malo, and as his instructions were to keep the coast of France in continual alarm, he very effectually obeyed them. The unsuccessful affair of St. Cas followed, but never was courage, skill or humanity more powerfully or successfully displayed, than on this occasion.—He went in person, in his barge, which was rowed through the thickest fire to save the retreating soldiers: the rest of the fleet inspired by his conduct, followed his example, and at least, 700 men were preserved, by his exertions, from the fire of the enemy or the fury of the waves. In July of the same year, his elder brother, who was serving his country with equal ardour and heroism in America, found an early grave. That brave officer was killed in a skirmish between the advanced guard of the French and the troops commanded by the late general Abercrombie, in the expedition against Ticonderoga. Commodore Howe now succeeded to the titles and estate of his family.

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In the following year 1759, lord Howe was employed in the channel, on board his old ship the Magnanime: but no opportunity offered to distinguish himself till the month of November, when the French fleet, under Conflans, was defeated. In March, 1760, he was appointed colonel of marines, and, in September following, he was ordered by Sir Edward Hawke to reduce the French fort on the isle of Daniel, in order to save the expence of the transports employed to carry water for the use of the fleet. Lord Howe continued to serve as occasion required in the channel: and in the summer of 1762, he removed to the Princess Amelia of eighty guns, having accepted the command as captain to his royal highness the duke of York, then rear admiral of the blue, serving as second in command under Sir Edward Hawke in the channel.

In August 1762, his lordship was appointed to the board of admiralty, where he remained till August, 1765. He was then made treasurer of the navy, and, in October, 1770, was promoted to be rear admiral of the blue, and commander in chief of the Mediterranean. In March, 1775, he was appointed rear admiral of the white, and was soon after elected a member of parliament. In the month of December, of the same year, he was made vice admiral of the blue. It was on one of these promotions that Lord Howe, then first lord of the admiralty, said in the house of peers, "I advised his majesty to make the promotion. I have tried my Lord Howe, on important occasions—he never asked me how he was to execute any service, but always went and performed it."

We are now to consider Lord Howe, as commander in chief on the American station, a very critical part of his life, and which, at the time, was subject to the censure and praise of contending parties: but leaving such discussions to historical examination, we shall only observe, that he never failed in obtaining

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these objects, that were within the reach of the naval forces which he commanded. In 1778, France having become party in the war, the French admiral, Count D'Estaing appeared on the 11th of July, in sight of the British fleet at Sandy Hook, with a considerable force of line of battle ships, in complete equipment and condition. Most of the ships under Lord Howe had been long in service, were not well manned and were not line of battle ships of the present day. The French admiral, however, remained seven days without making an attack, and, by that time, Lord Howe had disposed his inferior force in such a manner as to bid him defiance. On D'Estaing's leaving the Hook, Lord Howe heard of the critical situation of Rhode Island, and made every possible exertion to preserve it. He afterwards acted chiefly on the defensive. Such a conduct appears to have been required from the state of the fleet, and particular situation of the British cause in America. He, however, continued to baffle all the designs of the French admiral; and may be said, considering the disadvantages with which he was surrounded, to have conducted and closed the campaign with honour. Lord Howe now resigned the command to admiral Byron; and, on his return to England, in October, immediately struck his flag. In the course of this year, he had been advanced to be vice admiral of the white, and shortly after to the same rank in the red squadron.

On the change of administration in 1782, Lord Howe was raised to the dignity of viscount of Great-Britain, having been previously advanced to the rank of admiral of the Blue. He was then appointed to command the fleet fitted out for the relief of Gibraltar, and he fulfilled the important object of the expedition. That fortress was effectually relieved; the combined fleets of France and Spain were baffled, and though they were considerably superior both in numbers and point of metal to the British fleet, his lordship maintained his ground, in an action, which

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took place between them on the 19th October, and afterwards detached different squadrons to their several destinations. Peace was concluded shortly after Lord Howe's return from performing this important service, and in January, 1783, he was nominated first lord of the admiralty—in which station he continued till July, 1788, when he resigned. A short time previous to this, he had been advanced to the rank of admiral of the white, and was soon after created an earl of Great-Britain.

On the commencement of the late war between Great-Britain and France, in 1793, earl Howe accepted the command of the Western Squadron, at the particular request of his majesty. The victory of the 1st of June, 1794, soon followed—the enemy's fleet consisted of 27 ships of the line, and the British of 26, although it is said, that the latter were somewhat superior in point of metal. The engagement was one of the most desperate which we read of in naval history, and continued for two days; at length victory declared in favour of the British. Six ships of the line were taken and one sunk. He now returned to receive all the honours which a grateful country could bestow. On the 26th of the same month, his majesty held a naval levee, on board Lord Howe's ship, the Queen Charlotte, at Spithead, and presented the victorious admiral with a sword, enriched with diamonds, and a gold chain, with the naval medal suspended from it. The thanks of both houses of parliament, the freedom of the city of London, and the universal acclamations of the nation followed the acknowledgment of the sovereign. In the course of the following year he was appointed general of marines, and finally resigned the command of the Western squadron in April, 1797. On the 22d of June, in the same year, he was invested with the insignia of the Garter.

The last public act of a life employed against the enemies of his country, was exerted to compose its

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internal disturbances. It was the lot of earl Howe to contribute to the restoration of the fleet which he had conducted to victory on the sea, to loyalty in the harbour. His experience suggested the measures to be pursued by government on the alarming mutinies, which, in 1797, distressed and terrified the British nation; while his personal exertions powerfully promoted the dispersion of that spirit of disorganization which was now so prevalent, and greatly helped to recal them to their former obedience.

His Lordship departed this life on the 5th of August, 1799, at his house in London. Parliament ordered a monument to be erected to his memory in St. Paul's cathedral.

HUDSON (CAPTAIN HENRY) an eminent English navigator, who flourished in great fame, in the beginning of the sixteenth century. Where he was born or educated, we have no certain account, nor indeed have we any particulars with respect to the early part of his life. Although many fruitless attempts had been made previous to his time, to find a passage to the East-Indies, by the North, the idea was not given up; for it was still believed, that under the direction of a wise, resolute and experienced commander, the object might yet be obtained. A company of London merchants accordingly fitted out a ship, the command of which they gave to Mr. Hudson, in whose knowledge and intrepidity, they had the fullest confidence.

He set sail on the 1st of May, 1607, and on the 21st of June, discovered land, in lat. 73, on the eastern coast of Greenland. He had designed to explore the whole coast of that country, and, if possible, to pass round it to the North West—or else directly under the pole: but having proceeded as far as the latiude of 62, he found himself obstructed by impenetrable barriers of ice, and was, therefore, obliged to

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return to England, where he arrived on the 15th of September in the same year.

Although the great object of this voyage was not effected, it was notwithstanding, productive of very benefical effects. The island afterwards called Spitzbergen was first discovered, and a great part of Greenland was explored, which had been hitherto unknown. It also opened the way to the whale fishery in the northern seas.

The year following, he undertook a second voyage for discovering the same passage, and accordingly set sail, with fifteen persons only, on April 22d—but, after having made several unsuccessful attempts to pass between Spitzbergen and Nova Zembla, and finding the season so far advanced, as to leave him no time to make an effort in any other quarter, he was obliged to return homeward, and arrived at Greenland, August 26 following.

Not disheartened by his two former unsuccessful voyages, he, in 1609, undertook a third voyage to the same parts for farther discoveries, and was fitted out by the Dutch East-India Company. He sailed from Amsterdam with twenty men English and Dutch, March 25th, and on the 25th of April doubled the North Cape of Finmark in Norway. He kept going along the coast of Lapland towards Nova Zembla, but finding the sea so filled with ice and covered with fogs, as to render it impossible to pass the straits of Waggots to the eastward, he directed his course to the southwestward, and arrived at the coast of North America. He now sailed from place to place without any hopes of succeeding in his grand scheme; he was, however, so fortunate as to discover the river which has since been called by his name. From the 12th to the 19th September, he was employed in sailing up this river, and from a perusal of his journal, it appears, that he proceeded in this direction about 160 miles. It is evident, therefore, that he got up nearly to the spot where the city of Albany now stands.

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The discoveries made by Hudson in this memorable voyage were of vast consequence to his employers, and gave the Dutch nation a settlement in the New World which they held from the year 1614, to 1664, when the New Netherlands, the name by which the states of New-York and New-Jersey were then known, were ceded to the English.

After he had completed this voyage, he returned to England, and again entered into the service of the company, who had before employed him. He set sail in his fourth voyage in 1610, and as the former attempts for a northern passage had been made in very high latitudes, it was now determined to seek for one, by trying, if through any of these American inlets, which captain Davis saw, but durst not enter, on the western side of Davis's streights, a passage could be found into the South sea.

They sailed from St. Catherine's on April 17th, and June 4 came within sight of Greenland. On the 9th they were off Frobisher's streights, and on the 15th came in sight of Cape Desolation. Thence they proceeded, notwithstanding every difficulty, among great quantities of ice, until they came to the mouth of the streights which bear his name. They advanced in those streights westerly, as the land and ice would permit, into this new Mediterranean, since called "Hudson's Bay," coasted a great part of it, and penetrated to eighty degrees and a half into the heart of the frozen zone.

His ardour for the discovery not being abated by the difficulties he struggled with in this empire of winter and world of frost and snow, he resolved to stay here until the ensuing spring. He was so bent upon this, that he did not consider how unprovided he was with necessaries to support himself during a severe winter in that desolate place. In November, the ship was frozen up, and they must all have infallibly perished, if they had not been providentially supplied with uncommon flights of wild fowl, which served them for provision.

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In the spring, when the ice began to melt, the birds disappeared, and nothing but death, by famine, stared the unfortunate voyagers in the face. In proportion as their hardships encreased, the crew became mutinous and discontented, and as he now found it impracticable to make any farther efforts towards the completion of his object, he was compelled to abandon the enterprize and resolved to make the best of his way home.

To still the clamour among the discontented, Hudson injudiciously divided the remaining stores into equal shares, giving each man his portion, which some devoured at once, and others preserved for future necessities. In his despair and uneasiness, Hudson having let fall some threatening words, about setting some of the most turbulent of his crew ashore, a few of the most mutinous entered his cabin in the night, tied his arms behind him, and exposed him in his own shallop, together with his son, the carpenter, the mathematician and five others, most of whom were sick and infirm. Whether he, and his unhappy companions, perished by the sea, by famine, or by the savages, is unknown. This, however is the last account we have of them. The crew proceeded with the ship to England; but going on shore near the streight's mouth, four of them were killed by the savages. The miserable remnant, after enduring the greatest hardships, and suffering exceedingly by famine, arrived at Plymouth, in September, 1711.

HUME (DAVID) a celebrated philosopher and historian, was born at Edinburgh, April 27, 1711. Being the younger son of a country gentleman of no great fortune, his patrimony was insufficient to support him. For this reason he was destined for the bar, and passed through his academical courses in the university of Edinburgh: but being seized with an early passion for letters, he found an insurmount-

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able aversion from any thing else; so that, as he relates, whilst his friends fancied that he was poring over Voet and Vinnius, he was occupied with Cicero and Virgil. His fortune, however, being very small, and his health a little broken by ardent application to books, he was tempted, or rather forced to make a feeble trial for business: and in 1734, went to Bristol, with recommendations to some eminent merchants; but, in a few months, he found that scene totally unfit for him.

Immediately on leaving Bristol, he went over to France with a view of prosecuting his studies in privacy, and practiced a very rigid frugality for the sake of maintaining his independency unimpaired. During his retreat there, first at Rheims, but chiefly at La Fleche, in Anjou, he composed his "Treatise of Human Nature," and coming over to London, in 1737, he published it the year after. He had the mortification, however, to find his book generally decried; and to perceive that the taste for systematic writing was then on the decline. He therefore divided this treatise into separate essays and dissertations, which he afterwards published at different times, with alterations and improvements.

In 1742, Mr. Hume published two small volumes, consisting of essays, moral, political and literary. These were better received than his former publication, but contributed little to his reputation as an author, and still less to his profit; and his small patrimony being almost spent, he accepted an invitation from the Marquis of Anundale, to come and live with him in England. With this nobleman he staid a twelve-month, during which time his small fortune was somewhat augmented. He then received an invitation from General St. Clair, to accompany him as Secretary to his expedition, which was at first intended against Canada, but ended in an incursion against the coast of France. In 1747, he received an invitation from the general to attend him in the same station,

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in his military embassy to the courts of Vienna and Turin. He then wore the uniform of an officer, and was introduced to these courts, as aid de camp to the general. These two years were almost the only interruptions which his studies received, during the course of his life; his appointments, however, had made him in his own opinion, "independent," for he was now master of upwards of four thousand dollars.

In 1749 he returned to Scotland, and lived two years with his brother at his country house, where he composed the second part of his essays, called "Political Discourses." And now the general approbation of his performances were indicated by a more extensive sale than formerly, and likewise, by the numerous answers, published by different persons, in order to counteract their pernicious tendency. In 1752, were published at Edinburgh, his political discources, the only work of his which was well received on its first appearance; and the same year at London, his "Enquiry concerning the Principles of Morals," which, in his own opinion, was incomparably the best of all his performances. This year also, he was appointed librarian to the faculty of advocates at Edinburgh, the principal advantage resulting from which employment, was, that he had a large library at his command.

In 1754, he published the first volume in 4to. of a "Portion of English History, from the accession of James I. to the Revolution." He expected vast success from this work, as he considered himself to be the first English Historian, who was free from bias in his principles; but he was herein cruelly disappointed. The book was almost universally decried on its first appearance, and soon after, seemed to sink in oblivion. Dr. Herring, primate of England, and Dr. Stone primate of Ireland, were the only literati of the author's acquaintance, who approved of the work, and sent him messages not to be discouraged.

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But, notwithstanding the approbation of these eminent men, Mr. Hume's spirits were so much sunk by his bad success, that he had some thoughts of retiring to France, and bidding adieu to his own country for ever: but in consequence of the war, which in 1755 broke out between France and Great Britain, his design was rendered impracticable. He then published his "Natural History of Religion," to which an answer was published soon after its appearance, in the name of Dr. Hurd, bishop of Litchfield and Coventry; of which, however, that prelate afterwards disclaimed being the sole author. In 1756 he published his second volume of the History of England. This was better received, and helped to retrieve the character of the former volume. Three years after, his "History of the house of Tudor" made its appearance, which was received with no great approbation, the reign of Queen Elizabeth being peculiarly obnoxious. The author, however, had now learned to despise popular clamours; and indeed he had some reason; for, the money given him by the book-sellers for the copy-right of his History, exceptionable as it was then deemed, had rendered him not only independent, but opulent. He, therefore, continued to finish, at his leisure, the more early part of the English History, which was published in 1761, and was received with tolerable success.

In the same year, the late Dr. Campbell, of Aberdeen, published his celebrated "Essay on Miracles," in answer to Mr. Hume's Treatise on Religion. In the beginning of the year following, Mr. Hume wrote a letter to his antagonist, of which we shall take the liberty of laying the following extract before our readers, as it not only reflects great honor on the writer, as well as the person to whom it is addressed, but likewise points out the possibility of entertaining different sentiments with respect either to religion or politics, without exciting animosity between those

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who were formerly friends. The following is the extract to which we allude:

"*Edinburgh January 7th*, 1762.

"DEAR SIR,

"It has so seldom happened that controversies in philosophy, much more in theology, have been carried on without producing a personal quarrel between the parties, that I must regard my present situation as somewhat exraordinary, who have reason to give you thanks for the civil and obliging manner in which you have conducted the dispute against me, on so interesting a subject as that of miracles. Any little symptoms of vehemence, of which I formerly used the freedom to complain, when you favoured me with a sight of the manuscript, are either removed or explained away, or atoned for by civilities, which are far beyond what I have any title to pretend to. It will be natural for you to imagine, that I will fall upon some shift to evade the force of your arguments, and to retain my former opinion, in the point controverted between us; but it is impossible for me not to see the ingenuity of your performance, and the great learning which you have displayed against me.

"I consider myself as very much honoured in being thought worthy of an answer by a person of so much merit; and, as I think that the public does you justice, with regard to the ingenuity and good composition of your pieces. I hope you will have no reason to repent engaging with an antagonist, who, perhaps, in strictness you might have ventured to neglect. I own to you that I never felt so violent an inclination to defend myself as at present, when I am thus fairly challenged by you, and I think I could find something specious at least to urge in my defence; but, as I had fixed a resolution in the beginning of my life, always to leave the public to judge, between my adversaries and me, without making any reply, I must adhere inviolably to this resolution,

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otherwise my silence on any future occasion, would be construed to be an inability to answer, and would be matter of triumph against me."

Mr. Hume being now turned of fifty, retired to Scotland, having determined never again to leave it. From this resolution, however, he was diverted by the earl of Hartford, whom he attended as secretary on an embassy to Paris, in 1763, and was left there as *charge des affairs*, in the summer of 1765. In 1766, he returned to Edinburgh with a much larger income, procured to him by the Earl of Hartford, than he formerly had, and again formed the design of burying himself in his philosophical retreat. In this, however, he was once more disappointed, by receiving an invitation from general Conway to be under-secretary of state, which, like the former, he did not think it expedient to decline. In 1767, he returned to Edinburgh, possessed of one thousand pounds sterling per annum, healthy, though somewhat striken in years, yet having a prospect of long enjoying his ease, and of seeing the increase of his reputation. Of his last illness, he himself gives us the following account. "In spring 1775, I was struck with a disorder in my bowels, which, at first, gave me no alarm, but has since, as I apprehend it, become mortal and incurable. I now reckon upon a speedy dissolution, I have suffered very little pain from my disorder, and what is more strange, have, notwithstanding the decline of my person, never suffered a moment's abatement of my spirits; insomuch that were I to name the period of my life, which I should most chose to live over again, I might be tempted to point to this latter period. I possess the same ardour in study as ever, and the same gaiety in composing. I consider, besides, that a man of sixty-five, by dying, cuts off only a few years of infirmities; and, though I see many symptoms of my literary reputation breaking out, at last, with an additional lustre, I know that I could have but few years to

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enjoy it. It is difficult to be more detached from life than I am at present." His fears concerning the incurable nature of his disease proved true, for he died on the 25th of August, 1770, and was interred in the Calton burying ground Edinburgh, where, in conformity to his last will, a tomb is erected to his memory.

One circumstance in the life of Mr. Hume, must not be omitted. When a young man, he applied to be made professor of moral philosophy in the university of Edinburgh. The Scottish clergy took an alarm. They represented that Mr. Hume in his principles was an *Atheist*, or at least a *Deist*, and consequently, that he was very ill qualified to teach morals to youth in a christian country. Their remonstrances were effectual; and Mr. Hume's application was rejected. From that moment he conceived a rooted antipathy to the generality of Scottish clergymen. This antipathy, however, was not indiscriminate, for he was in intimate habits of friendship and sociality with several ministers of the church of Scotland, as the celebrated Dr. Robertson, Dr. Blair, Dr. Wallace, Dr. Wishart, Dr. Drysdale, and many others. These learned and reverend gentlemen, however much they differed from Mr. Hume in religious or philosophical opinions. were fully sensible of his genius as an author, and his worth as a man.

David Hume was a man of parts, natural and acquired, far superior to most of mankind, of a benevolent heart, a friendly, kind disposition, and a real affection for all his connections. "But," says one of his biographers, "no man is without his failings, and his great wish of being singular, and a vanity to shew himself superior to most people, led him to advance many things which were dissonant to the opinions of others, and led him into sceptical doctrines, only to shew how minute and puzzling they were to other folk, in so far, that I have often seen him, in various companies, according as he saw some enthu-

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siastic person there, combat either their religious or political principles; nay, after he had struck them dumb, take up the argument on their side, with equal humour, wit, and jocoseness, all to shew his pre-eminency." But neither his parts, nor virtues, which it is allowed were numerous, can compensate for the injury he has done to morality in his attack on Christianity. Even Mr. Gibbon, who like Hume, was a giant amongst Deistical writers, has acknowledged, that the "christian religion contains a pure, benevolent, and universal system of ethics, adopted to every duty and every condition of life." Such an acknowledgement from such a writer, ought to have due weight with a certain class of readers, and of authors likewise, and lead them seriously to consider how far it is consistent with the character of *good citizens*, to endeavour by sly insinuations, oblique hints, indecent sneer and ridicule, to weaken the influence of so *pure* and *benevolent* a system, as that of christianity, which is confessed to be admirably calculated for promoting the happiness of individuals, and the welfare of society. And does not even decency require, that before an author dare to exert his talents in attempts to subvert this religion, he should, at least, be able to point out some other, which will be productive of more, or at least as salutary effects. Unless he do this, he is endeavouring to deprive men of what has hitherto afforded them much consolation, and for the privation of so great happiness, leaves them nothing in exchange.

Soon after Mr. Humes' death, two essays ascribed to him, were published at London, the one "on Suicide," and the other an the "Immortality of the Soul."

HUNTER, (Dr. William) a celebrated anatomist and physician, was born 23d May 1718, in the

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county of Lanerk, in Scotland. At the age of fourteen, he was sent to the University of Glasgow, where he passed five years, and, by his good behaviour and diligence, acquired the esteem of all the professors.

His father had designed him for the church, but the idea of subscribing to articles of faith, was so repugnant to the mode of thinking he had already adopted, that he felt an insuperable repugnance to theological pursuits. In this state of mind, he happened to become acquainted with the celebrated Dr. Cullen, who was then a practitioner of physic at Hamilton. Dr. Cullen's conversation soon determined him to lay aside all thoughts of the church, and to devote himself to the profession of physic. His father's consent having been previously obtained, Mr. Hunter, in 1737, went to reside with Dr. Cullen. In his family he continued three years, and these, as he has often been heard to acknowledge, were the happiest of his life. It was then agreed, that he should go and prosecute his medical studies at Edinburgh and London, and afterwards returned to settle at Hamilton, in partnership with Dr. Cullen. He accordingly set out for Edinburgh in November, 1740, and continued there till the following spring, attending the lectures of the medical professors, and amongst others, those of the late celebrated Dr. Alexander Menro.

Mr. Hunter arrived in London in the summer of 1741, having no other resource than industry and professional knowledge, which however, he found amply sufficient to push him forward. He brought with him a letter of recommendation to his countryman, Dr. James Douglas, from a printer in Glasgow, who had been useful to the doctor, in collecting for him different editions of Horace. Dr. Douglas was then intent on a great anatomical work on the bones, and was looking out for a young man of abilities and industry, whom he might employ as a dissector. He

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was pleased with Mr. Hunter upon the first interview, and finding him acute and sensible, without hesitation, invited him into his family to assist in dissections, and to superintend the education of his son. Mr. Hunter having accepted Dr. Douglas's invitation, was, by his friendly assistance, enabled to enter himself as a surgeon's pupil at St. George's hospital, under Mr. James Wilkie, and as dissecting pupil, under Dr. Frank Nichols, who, at that time, taught anatomy with considerable reputation. He likewise, attended a course of lectures on experimental philosophy, by Dr. Desaguliers. Of these means of improvement he did not fail to make a proper use. He soon became expert in dissection, and Dr. Douglas was at the expence of having several of his preparations engraved. But before many months had elapsed he had the misfortune to lose this excellent friend. The death of Mr. Douglas, however, made no change in the situation of our author. He continued to reside with the doctor's family, and to pursue his studies with the same diligence as before.

In 1743, he communicated to the Royal Society "An Essay on the structure and diseases of articulating Cartilage." This ingenious paper, on a subject, which till then had not been sufficiently investigated, affords a striking testimony of the rapid progress he had made in his anatomical enquiries. As he had it in contemplation to teach anatomy, his attention was directed principally to this object; and it deserves to be mentioned, as a peculiar mark of his prudence, that he did not precipitately engage in this attempt, but passed several years in acquiring such a degree of knowledge, and such a collection of preparations as might insure him success. Dr. Nichols, to whom he communicated his scheme, did not give him much encouragement to prosecute it. But, at length, an opportunity presented itself for the display of his abilities as a teacher. A society of navy surgeons had engaged the late Mr. Samuel Sharpe to

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deliver a course of lectures on the operations of surgery. Mr. Sharpe continued to repeat this course, till finding that it interferred too much with his other engagements, he declined the task in favour of Mr. Hunter, who gave the society so much satisfaction, that they requested him to extend his plan to anatomy. This happened in the winter of 1746. He is said to have experienced much solicitude, when he began to speak in public, but the applause he met with soon inspired him with courage: and by degrees, he became so fond of teaching, that for many years before his death, he was never happier, than when employed in delivering a lecture. The profits of his two first courses were considerable; but by contributing too largely to the wants of different friends, he found himself, at the return of the next season, obliged to defer his lectures for a fortnight, merely because he had not money to defray the necessary expence of advertisements. This circumstance, however, taught him the necessity of being more reserved, in this respect in future.

In 1747, he was admitted a member of the corporation of surgeons; and in the spring of the following year, soon after the close of his lecturers, he set out in company with his pupil, Mr. James Douglas, on a tour through Holland to Paris. His lectures suffered no interruption by his journey, as he returned to England soon enough to prepare for his winter course, which began about the usual time. At first he practised both surgery and midwifery, but to the former of these he had always an aversion. His patron, Dr. James Douglas, had acquired considerable reputation in midwifery, and this probably induced Mr. Hunter to direct his views chiefly to the same line of practice. His being elected one of the surgeon men-midwives, first to the Middlesex, and soon afterwards to the British lying-in hospital, assisted in bringing him forward in this branch of his profession.

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In 1750, he seems to have entirely relinquished his views in surgery, as, in that year he obtained the degree of M. D. from the university of Glasgow, and began to practise as a physician. In 1755, on the resignation of Dr. Layard, one of the physicians of the British lying-in-hospital, we find the governors of that institution, voting their thanks to Dr. Hunter for the services he had done the hospital, and for his continuing in it as one of the physicians; so that he seems to have been established in this office without the usual form of an election. The year following he was admitted a licentiate of the Royal College of Physicians, and soon afterwards elected a member of the Medical Society. His "History of an Aneurism of the Aorta," appears in the first volume of their "Observations and Enquiries," published in 1757.

In the year 1762, we find him warmly engaged in controversy, supporting his claim to different anatomical controverses, in a work entitled "Medical Commentaries," the style of which is correct and spirited. In the same year, when the queen became pregnant, Dr. Hunter was consulted; and soon after he was honoured with the appointment of physician extraordinary to her majesty. About this time his avacations were so numerous, that he became desirous of lessening his fatigue, and having noticed the ingenuity and assiduous application of the late Sir William Hewson F. R. S. who was then one of his pupils, he engaged him first as an assistant and afterwards as a partner in his lectures. This connection continued till 1770, when some disputes happened, which terminated in a separation. Mr. Hewson was succeeded in the partnership by Mr. Cruckshank, whose anatomical abilities are deservedly respected.

In 1767, Dr. Hunter was elected F. R. S. and in the year following a fellow of the Antiquarian Society. About the same time, upon the institution of

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the Royal Academy of arts, he was also appointed, by his majesty to the office of professor of anatomy. This appointment opened a new field for his abilities, and he engaged in it, as he did in every other pursuit of his life, with unabating zeal. He now adapted his anatomical knowledge to objects of painting and sculpture, and the novelty and justness of his observations proved at once the readiness and extent of his genius. In January, 1781, he was unanimously elected to succeed the late Dr. John Fothergill, as president of the society of physicians of London. But as his name and talents were now known and respected in every part of Europe, so the honours conferred on him were not limited to his own country. The Royal Medical Society of Paris, elected him as one of their foreign associates; and, in 1782, he received a similar mark of distinction from the Royal Academy of Sciences in that city.

The most splendid of Dr. Hunter's medical publications, was "The anatomy of the Human Gravid Uterus." The appearance of this work, which had been begun so early as the year 1751, at which time ten of the thirty four plates it contains, were completed, was retarded till the year 1775, only by the author's desire of sending it into the world, with fewer imperfections. In his preface to this great work, we find the author very candidly acknowledging, that, in most of the dissections he had been assisted by his brother Dr. John Hunter, "whose accuracy" he adds, "in anatomical researches is so well known, that to omit this opportunity of thanking him, for that assistance, would be in some measure to disregard the future reputation of the work itself. He, likewise, confesses his obligations to the ingenious artists, who made the drawings and engravings, "but particularly to Mr. Strange, not only, for having by his hand, secured a sort of immortality to two of the plates, but for having given his advice and assist-

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ance in every part with a steady and disinterested friendship." Amongst Dr. Hunter's papers, were, likewise, found two introductory letters, which are written out so fairly, and with such accuracy, that he probably intended no further correction of them, before they should be given to the world. Besides these manuscripts he also left behind him a considerable number of cases of dissection The same year, in which the Tables of the Gravid Uterus made their appearance, Dr. Hunter communicated to the Royal Society "An Essay on the Origin of the Venereal Disease." In these papers he attempted to prove, that this dreadful malady was not brought from America to Europe by the crew of Columbus, as had been commonly supposed; although it made its first appearance about that period. After this paper had been read to the Royal Society, Dr. Hunter, in a conversation with the late dr. Musgrave, was convinced, that the testimony, on which he placed his chief dependance was of less weight, than he had at first imagined, as many of Martyr's letters afford the most convincing proofs of their having been written a considerable time after the period of their dates. He, therefore, very properly laid aside his intention of giving his essay to the public. His next publication was his "Reflections on the Section of the Symphysis Pubis," which appeared in 1778.

We must now go back a little into the order of time, to describe the origin and progress of Dr. Hunter's museum, without some account of which the history of his life would be very incomplete.

When he began to practice midwifery, he was desirous of acquiring a fortune sufficient to place him in easy and independent circumstances. Before many years had elapsed, he found himself in possession of a sum, adequate to his wishes in this respect; and this he set apart as a resource of which he might avail himself, whenever age or infirmities should oblige him to retire from business. After he had obtained

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this competency, as his wealth continued to accumulate, he formed the laudable design of engaging in some scheme of public utility, and, at first, had it in contemplation, to found an anatomical school in Edinburgh. For this purpose, about the year 1765, during the administration of Mr. Grenville, he presented a memorial to that minister in which he requested the grant of a piece of ground for the site of an anatomical theatre. Dr. Hunter undertook to expend 31,080 dollars on the building, and to endow a professorship of anatomy in perpetuity. This scheme did not meet with the reception it deserved. For ministers had other things to attend to, and Dr. Hunter's letter was buried among a multiplicity of silly negociations, or the bustle of contested elections.

Conscious of the eminence, on which he stood, which placed him as a benefactor to mankind, far above courtiers or kings, he took fire at the treatment, addressed the secretary in manly, bold, but respectful language, told his lordship, he was not asking a favour, but conferring one, and that he would give him no farther trouble on the subject, being resolved to rely rather on his own private resources, than public generosity. He accordingly purchased a spot of ground, in Great Wind Mill Street, where he erected a spacious house, to which he removed in 1770. In this building, besides a handsome amphitheatre, and other convenient apartments for his lectures and dissections, there was one magnificent room fitted up with great elegance and profusion as a museum. Of the magnitude and value of his anatomical collection, some idea may be formed, when we consider the great length of years he employed in the making of anatomical preparations and in the dissection of morbid bodies, added to the eagerness, with which he procured additions from the different collections, which were, from time to time, offered for sale in the metropolis. His specimens of rare diseases were,

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likewise, frequently increased by presents from his medical friends, who, when any thing of this sort occurred to them, very justly thought they could not dispose of it more properly than by placing it in Dr. Hunter's museum. Speaking upon an acquisition in this way in one of his publications, he says, "I look upon any thing of this kind, which is given to me, as a present to the public; and consider myself as thereby called upon to serve the public with more diligence."

Before his removal to Windmill-street, he had confined his collection chiefly to specimens of human and comparative anatomy, and of diseases; but now he extended his views to fossils, and, likewise to the promotion of polite literature and erudition. In a short space of time, he became possessed of the most magnificent treasure of greek and latin books, that was, perhaps, ever accumulated by an individual. A cabinet of ancient medals, likewise, greatly contributed to the richness of his museum, which, in 1781, received a valuable addition of shells, corals, and other curious subjects of natural history, which had been collected by the late worthy Dr. Fothergill, who gave directions by his will, that his collection should be appraised after his death, andthat Dr. Hunter should have the refusal of it at 2220 dollars under the valuation. This was accordingly done, and Dr. Hunter purchased it for the sum of 5328 dollars. The fame of this museum spread through Europe. Few foreigners, distinguished for their learning, visited the metropolis without seeing it. Men of science in Britain always had easy access to it—considered in a collective point of view, it is, perhaps, without a rival.

Dr. Hunter, at the head of his profession, and in possession of every thing, that his reputation and wealth could confer, seemed now to have attained the summit of his wishes. But these sources of gratification were embittered by a disposition to the gout,

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which harrassed him frequently, during the latter part of his life, notwithstanding his very abstemious manner of living. Yet, notwithstanding this valetudinary state, his ardour seemed to be unabated. In the last year of his life, he was as eager to acquire new credit, and to secure the advantage of what he had before gained, as he could have been at the most enterprizing part of his life. At length, on Saturday, March 15, 1783, after having, for some time experienced a sort of wandering gout, he complained of a great head ache and nausea. In this state he went to bed, and, for several days, felt more pain than usual, both in his stomach and limbs. On the Thursday following, he found himself so much recovered, that he determined to give the introductory lecture to the operations of surgery. It was to no purpose, that his friends urged to him the impropriety of such an attempt. He was determined to make the experiment, and accordingly delivered the lecture; but towards the conclusion, his strength was so exhausted, that he fainted away and was obliged to be carried to bed by two servants. The following night and day, his symptoms were such as indicated danger; and on Saturday morning, Mr. Combe, who made him an early visit, was alarmed on being told by Dr. Hunter himself, that, during the night, he had certainly had a paralytic stroke. As neither his pulse nor his speech were affected, and he was able to raise himself in bed, Mr. Combe encouraged him to hope, that he was mistaken. But the event proved the doctor's idea of his complaint to be but too well founded; for he died March 30, following, being then in his 66th year. By his will, the use of his museum, under the direction of trustees, devolves to his nephew, Mr. Matthew Baillie, and in case of his death, to Mr. Cruckshank for the term of thirty years, after which period, the whole collection is bequeathed to the university of Glasgow.

Dr. Hunter has been accused of affectation in his

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last moments, which commonly strip from human vanity, every disguise. "Had I a pen, and were I able to write" said the anatomist within half an hour of his death, "I would describe how pleasant and easy a thing it is to die."

This circumstance, it must be confessed, is not without an appearance of ostentation; it seems as if he wished to exhibit himself as free from those prejudices and fears so common, perhaps so salutary, to man, assailed by the alternate dangers of inordinate exultation and overwhelming despair. But, let us remember, that few men were qualified like our acute and indefatigable professor, by philosophy, science and well directed efforts, to soar above the groveling and earth-born ideas of the millions, who seem born only to die: *et spectare salem, et fruges consumere nati.*

To a man so highly gifted, who for more than half a century, had been unremittingly engaged in diffusing useful knowledge, or diminishing human calamity, the king of terrors must have been deprived of half his powers, and his approach considered as kind nature's signal of release; not so the sensualist, the degrader of his species and himself, cut off in life's mid-day, during an unvaried course of polluted pleasure, and sent to their account with all their imperfections on their heads.

Besides, expiring in the extreme of old age, may almost literally be denominated sinking to sleep, for the seat of sensation, and the fountain of reason, are almost dried up; the nerves, those instruments of action and reaction have well nigh lost their tone and irritability, and the candle of life is finally burnt to the socket.

HUNTER, (JOHN F. R. S.) surgeon general to the British army was brother to the preceding Dr. William Hunter, and eight years younger. In his ear-

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life, he was bound apprentice to a carpenter, in which situation, had it not been for the uncommon exertions of his genius, he would probably have passed through life unknown and unnoticed. It was, however, his fortune, to rise to a rank in his profession scarce ever remembered, that of an acknowledged superiority over the most eminent of his rivals. Mr. Hunter may be truly said to have been an honour to his profession and to his country. His deep knowledge in both speculative and practical surgery, has long been known and admired, whether considered as to the efficacy of its operations, or the sensibility of its effects. As a man of letters, independent of his profound scientific studies, he had traced the practice of surgery to the earliest ages. He was well acquainted with every practitioner mentioned by Pliny; with all the Greek and Roman authors, who had written on the subject, as well as with every modern writer who had contributed to the perfection of the art. His own publications will be his monuments. His anatomical researches were various, persevering and successful; the offices, uses, situation or communication of the several parts of the human structure, no man was better acquainted with. In short, his labours may be considered as a basis, on which the whole great art of physic may securely rest.

His "Comparative Anatomy" intended to be published after his death, was many years since, said to be in a forward state, by those, who had been gratified with the sight of parts of it, and had an opportunity of knowing his labourious and extensive researches upon the subject. Among the persons most interested in its appearance must be the disciples of Lavater, whose system, existing hitherto, but in the conception of his followers, and communicable by definitions, which depend upon the fancy of the hearer, may acquire certainty from his proofs, and, at length, be received into the classes of demonstrable knowledge.

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Every particular is interesting, with respect to the loss of so valuable a man. He had, for some years, been subject to spasms; on account of which, he was cautioned not to indulge, in any violence or loudness of speech. Upon some occasions, in which he was too warmly, but worthily interested, he neglected the warning which his own skill had approved, and was seized with a spasm, which occasioned almost an immediate death, October 16, 1793.

HUSS, (JOHN) a celebrated divine and martyr was born in a little village in Bohemia, called Hussenitz about the year 1376; and lived at Prague, in the highest reputation, both on account of the sanctity of his manners and the purity of his doctrine. About the year 1400, he began to preach and write with great zeal against the doctrines of the church of Rome, and succeeded so far that the sale of indulgences began greatly to decrease amongst the Bohemians. On this the Pope's party became greatly alarmed and began to exclaim, there would soon be an end of religion, if measures were not taken to oppose the restless spirit of the Hussites. With a view, therefore, of stopping this evil, Subinco, the archbishop of Prague issued forth two mandates in 1408; one, addressed to the members of the university, by which they were ordered to bring together all Wickliff's writings, with which Huss was greatly enamoured and to burn such of them as were found to contain any thing erroneous or heretical: the other to all curates and ministers commanding them to teach the people, that, after the consecration of the elements, in the holy sacrament, there remained nothing, but the real body and blood of Christ, under the appearance of bread and wine. Huss, whose credit in the univerity was very great, found no difficulty in persuading many of the members of the unreasonableness and absurdity of these mandates, in consequence

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of which they appealed to Gregory XIII. and the archbishop Subinco was summoned to Rome. But, on his acquainting the Pope, that the opinions of Wickliff were making a rapid progress in Bohemia, a bull was granted him for the suppression of all such opinions in his province. By virtue of this bull, Subinco condemned the writings of Wickliff, and proceeded against four doctors, who had not complied with his mandate, in bringing in their copies. Huss and others, who were involved in this sentence, protested against the proceedings of the archbishop, and appealed from him a second time in 1410.—The matter was then brought before Pope John XXIII. who ordered Huss, to appear in person, at the court of Rome and gave a special commission to cardinal Colonna to cite him. Huss, however, under the protection of Winceslaus, king of Bohemia, did not appear, but sent three deputies to excuse his absence, and to answer all, which should be alledged against him. Colonna paid no regard to the deputies, nor to any defence they could make; but declared Huss guilty of contumacy to the court of Rome, and excommunicated him for it. Upon this, the deputies appealed from the cardinal to the pope, who commissioned four other cardinals to examine into the affair. These, however, were so far from reversing the decision of Colonna, that they extended the excommunication, which was formerly limited to Huss, to his friends and followers, declared him an heresiarch, and pronounced an interdict against him.

All this while, however, Huss continued to recommend, in a public manner, the writings of Wickliff, and to preach with unbounded zeal, against the usurpations of the Romish church. In 1413, tumults became so frequent at Prague, that Subinco prevailed on Winceslaus to banish Huss, whom he represented as the source of all the disorders: still, however, the confusion encreased. The archbishop had then recourse to Sigismund the emperor, who promised him

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to come into Bohemia, for the purpose of settling the affairs of the church; but before he could be prepared for this journey, Subinco died in Hungary. About this time, bulls were published by John XXIII. at Prague, against Ladislaus king of Naples, in which a crusade was proclaimed against that prince, and indulgencies promised to all, who would go to the war. This furnished Huss, who had returned to Prague, upon the death of Subinco, with a fine occasion of preaching against indulgencies and crusades, and of refuting those bulls: and the people were so inflamed with his preaching that they declared pope John to be the Antichrist. Upon this, some of the ring-leaders among the Hussites, were seized and imprisoned, which however, was not consented to by the people, till the magistrate had promised, that no harm should happen to the prisoners. But he did not keep his word: they were executed in prison, which the Hussites discovering, took up arms; rescued their corpses, and interred them honorably as martyrs, in the church of Bethlehem, of which Huss was pastor.

Thus things went on at Prague and in Bohemia, till the council of Constance was called: where it was agreed between the pope and the emperor, that Huss should appear, and give an account of himself and his doctrine. The emperor promised for his security against any danger, and that nothing should be attempted against his person: upon which he set out, after declaring publicly, that he was going to the council at Constance, to answer the accusations which were formed against him; and challenging all people, who had any thing to except to his life and conversation, to do it without delay. He made the same declarations in all the towns through which he passed, and arrived at Constance, November 3, 1414. Here he was accused in form, and a list of his heretical tenets laid before the pope and the prelates of the council. He was summoned to appear the 26th day after his arrival; and declared himself ready to

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be examined, and to be corrected by them, if he should be found to have taught any doctrine worthy of censure. The cardinals soon after withdrew, to deliberate upon the most proper method of proceeding against Huss; and the result of their deliberations was, that he should be imprisoned. This accordingly was done, notwithstanding the emperor's parole for his security; nor were all this prince's endeavours afterwards sufficient to release him, though he exerted himself to the utmost. Huss was tossed about from prison to prison for six whole months, suffering great hardships and pains from those who had the care of him; and at last was condemned of heresy by the council, in his absence and without a hearing, for maintaining, that the Eucharist ought to be administered to the people in both kinds. The emperor, in the mean time, complained heavily of the contempt that was shewn to himself, and of the usage that was shewn to Huss; insisting, that Huss ought to be allowed a fair and public hearing. Therefore, on the 5th and 7th of June 1415, he was brought before the council and permitted to say what he could in behalf of himself and his doctrines; but every thing was carried on with noise and tumult, and Huss soon given to understand, that they were not disposed to hear any thing from him, but a recantation of his errors: which however he absolutely refused, and was ordered back to prison. July 6th, he was brought again before the council; where he was condemned of heresy, and ordered to be burnt. The ceremony of his execution was this: he was first stripped of his sacerdotal vestments by bishops nominated for that purpose; next he was formally deprived of his university degrees; then he had a paper crown put upon his head, painted round with devils, and the word Heresiarch inscribed in great letters; after which he was delivered over to the magistrate, who burnt him alive, after having first burnt his books at the door of the church. He died with great

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firmness and resolution; and his ashes were afterwards gathered up and thrown into the Rhine. His writings, very numerous and very learned, were collected into a body, when printing began.

HUTCHINS, (THOMAS) late geographer general of the United States, was born in Monmouth county, New Jersey; but, with the precise time of his birth, we are uncertain. His parents dying while he was young, an unconquerable diffidence and modesty would not permit him to apply for protection to his relations, who lived, at that time, in easy circumstances, in New-York, and would have been ready to assist him. He rather chose to seek some business, and accordingly, before he was sixteen years, went to the western country, where he was soon appointed an ensign, and pay-master-general to the forces. After some time, he became deputy-engineer, and soon distinguished himself at Fort Pitt, the plan of which he laid out, and which was executed under his command, by order of general Bouquet, an account of whose transactions was drawn up and published by him in Philadelphia, in 1765.

He afterwards lived a number of years in Louisiana, during which time the accurate observations and remarks made on the country in general, the rivers, harbours, &c. and the manners of the people, are sufficiently shewn in the description, which he published in 1784, under the title of "A Historical Narrative, and Topographical Description of Louisiana and West Florida." After a variety of battles with the Indians, while he was with the army in West Florida, he rose, solely by merit, to a captain's commission, and would no doubt have been speedily promoted to a higher grade, had not his love for America obliged him to quit the service.

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Being in London, when the war broke out between Great Britain and her colonies, he remained there till 1779; when he published his map together with an explanatory pamphlet. His zeal for the cause of the United States, made him refuse a very profitable employment, which was then offered to him. He, at the same time, begged permission to sell his commission in the British army; but this request was not complied with. His abiding steadily in his resolution not to take up arms against his native country was probably the cause of the many misfortunes he met with, and the ill treatment he received from an obstinate and blindfold administration.

For holding a supposed correspondence with Dr. Franklin, who was then the American Ambassador at the court of France, he was thrown into a dungeon, his papers seized and he lost upwards of fifty thousand dollars in one day. After lying six weeks in this horrid confinement, during which time, no ray of light was admitted into his cell, and having undergone a long examination before Lords Amherst and Sandwich, and the rest of the execrable junto, which, at that time, ruled with unlimited sway, he was liberated: and, having resigned his commission, he passed over into France, where he staid some time to recruit the debilitated state of his body. He then sailed from L'Orient to Charleston, where he joined the Southern army under Gen. Greene. Here, however, he had little opportunity of exhibiting his military talents, as the peace ensued soon after his arrival in America. Soon after this, he was appointed geographer general to the United States, which employment he held till his death, which happened at Pittsburgh, April 20th, 1788.

To the assistance, which Dr. Morse received from the Geographical remarks of this gentleman, some share of the merit of the American Gazeteer may be justly attributed; and this the Dr. very handsomely

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acknowledges, in his preface to that useful work. "Soon after" says he, "the plan of this work was conceived, and some little progress made in collecting materials for its accomplishment, the author was informed, that Capt. Thomas Hutchins, then Geographer General of the United States, contemplated a work of the same kind: to him, as being from the nature of his office, far more competent to the task, he cheerfully resigned his pretensions and made him a tender of all the materials he had collected. But with a kindness and generosity, which flowed naturally from his amiable and noble mind, Capt. Hutchins declined the offer, relinquished his design and put into the hands of the author all the collections he had made, together with his maps and explanatory pamphlets, which have contributed not a little to enrich this work."

Capt. Hutchins was esteemed and beloved by all, who had the happiness of knowing him. He was remarkable for his piety and charity, a complacency of temper, patience and resignation under sickness, and an universal benevolence, which so eminently distinguished him, that all join in declaring him to have been "an Israelite indeed, in whom there was no guile."

HUTCHINSON, (JOHN) an English author, whose writings have made no small noise in the learned world; was born at Spennytharn in Yorkshire, in 1674. His father had but a slender income, and determined to qualify his son for a stewardship to some nobleman. After receiving such learning as the place afforded, the remaining part of his education was finished by a gentleman that boarded with his father, who instructed him, not only in such parts of the mathematics as were immediately connected with his destined employment, but in every branch of that sci-

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ence, and at the same time furnished him with a complete knowledge of the writings of antiquity. At nineteen he went to be steward of the Earl of Scarborough, and soon after to the Duke of Somerset.—About 1700 he was called to London, to manage a Lawsuit of consequence between the Duke and another nobleman; and during his attendance in town, contracted an acquaintance with Dr. Woodward, who was physician to the Duke his employer. Between 1702 and 1706 his business carried him into several parts of England and Wales, where he made many observations, which he published in a little pamphlet, entitled, "Observations made by J. H. mostly in the year 1706."

During his travels, he employed himself in collecting fossils; and we are told, that the large and noble collection which Woodward bequeathed to the University of Cambridge, was actually made by him.—

He is said to have put his collection into Woodward's hands, with observations on them, which Woodward was to digest and publish with farther observations of his own; but putting him off with excuses, when from time to time he solicited him about his work, he suggested to Hutchinson unfavorable notions of his intention. On this Hutchinson resolved to wait no longer, but to trust his own pen; and that he might be more at leisure to prosecute his studies, he begged leave of the Duke of Somerset to quit his service. The Duke not only granted his suit, but made him his riding purveyor, being at that time master of the horse to George I. As there is a good house in the Mews belonging to the office of purveyor, and a fixed salary of 888 Dols per ann. Hutchinson's situation and circumstances were quite agreeable to his mind; and he gave himself up to a studious and sedentary life. In 1724, our author published the first part of his "Moses's Principia;" and in 1727 the second part. From this time to his death, he continued publishing a volume every year,

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or every other year; which with the MSS. he left behind him, were published in 1748 in 12 vols 8vo.—He died Aug. 28th, 1737.

HYDE, (Sir Thomas) a most learned writer, was son of Mr. Ralph Hyde, a clergyman of Shropshire, in England, and born June 29, 1636. Having from his youth a strong inclination for the oriental languages, he studied them first under his father; and afterwards in 1652, being admitted to King's College in Cambridge, he became acquainted with Mr. Abraham Wheeler, who, being an admirable linguist, encouraged him to prosecute his study of them there, and afterwards recommended him to Walton, Bishop of Chester, as a person capable of helping him in the Polyglott Bible, in which work he was then engaged.

In 1958 he was admitted member of Queen's College, Oxford, where he was soon after made Hebrew Reader. In 1659 he was created M. A. and soon after made under keeper of the Bodleian library, in which employment he behaved so well that when the office of head keeper became vacant, he was elected into it with the unanimous approbation of the university. In 1665 he published a Latin translation from the Persian of Ulugh Beig's, "Observations on the longitude and latitude of the fixed stars," with notes. About this time Hyde became known to Mr. Boyle, to whom he was very useful, in communicating from Oriental writers several particulars relating to Chemistry, Physic, and Natural History. In 1666 he was collated to a prebend in the church of Salisbury. In 1674 he published "A catalogue of the books in the Bodleian library." In 1678 he was made Arch-Deacon of Gloucester, and in 1682 took the degree of D. D. In Dec. 1691 he was elected Arabic Professor, and the same year published the "Itinera Mundi," of Abraham Peritsol, a very learn-

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ed Jew. In 1698 he published his "De Ludis Orientalibus libri duo;" a work, which is held at present in very high esteem. In 1697, he became regius professor of Hebrew and Canon of Christ Church, and three years afterwards had ready for the press, an excellent work on a subject very little known even to the learned themselves, "The Religion of the ancient Janisaries:" this was printed at Oxford in 1700, in 4to. containiug 556 pages, and is now become exceeding scarce and dear. He published many others, and had many more ready for the press; but the study of Oriental literature was at that time overlooked, or rather the worth of it was not sufficiently understood; consequently, this learned man's abilities were neglected till it was too late, and the loss has ever since been deservedly regretted. In April 1701, he resigned the office of head keeper of the Bodleian library, on account of his age and infirmities, and died Feb. 1702, at his lodgings in Christ Church, in his 67th year. During the reigns of Charles II. James II. and William III. he had occupied the post of Interpreter and Secretary in the Oriental languages; and, in the course of this employment, made himself surprisingly acquainted with the policy, ceremonies and customs of the Oriental nations.

HUTTEN, (ULRIC DE) a gentleman of Franconia, in Germany, of uncommon parts and learning, was born in 1488. He was sent to the abbe of Falde, at eleven years of age, and took the degree of M. A. at eighteen, at Frankfort, on the Oder. His father, however, thinking the pursuit of literature unworthy of persons of exalted birth, would not afford his son the necessary supplies for a life of study. He wished him to apply himself to the civil law, but Hutten had no inclination for that kind of study, and it was merely to oblige his father that he went to Pa-

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via in 1511, where he stayed but a little time, that city being besieged and plundered by the Swiss, and himself taken prisoner. He returned afterwards to Germany, where, contrary to his father's wishes, he began again to apply himself to literature. His first publications were some pieces of poetry, which were greatly admired. He travelled to various places, among the rest, to Bohemia and Moravia; and waiting on the bishop of Olmutz, in a very poor condition, that prelate presented him with a horse, and gave him money to pursue his journey. The correspondence he held with the famous Erasmus, of Rotterdam, was of great advantage to him, and procured him respect from all the literati in Italy, and especially at Venice.

At his return to Germany in 1516, the emperor bestowed on him the Poetical crown. He was of a very military make and had given many proofs of courage, as well in the wars as in private rencounters. He had a cousin John de Hutten who was Court-Marshal to Ulric Duke of Wirtemberg, and was murdered by that Prince in 1515 for the sake of his wife, whom the Duke enjoyed afterwards as a mistress. Our poet and soldier as soon as he heard of it, breathed nothing but resentment. Having no opportunity of shewing it with his sword, he fell to work with his pen, and wrote several pieces in the form of Dialogues, Orations, Poems, and Letters, a collection of which was printed in the Castle of Meckelburg, in 1519.

In 1518 he went to Mentz, and engaged in the service of the Elector Albert, whom he attended to the Diet of Augsburg. At this Diet, articles were exhibited against the Duke of Wirtemberg, on which occasion the murder of John de Hutten was not forgot: and a league was formed against him. Our Hutten served in this war with great pleasure; but was soon disgusted with a military life, and grew hungry after his studies and retirement.

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Luther's cause, which he believed to be a very good one, he joined with great warmth; and published Leo the Xth's Bull against Luther in 1520, with interlineary and marginal glosses, in which that Pope was made the object of the strongest ridicule. The freedom with which he wrote against the irregularities and disorders of the court of Rome, exasperated Leo in the highest degree, and induced him to command the Elector of Mentz to send him to Rome, bound hand and foot, which however the Elector did not do, but suffered him to depart in peace. Hutten then withdrew to Brabant, and was at the court of the Emperor Charles the Vth. whence he retired to Ebernburg, where he was protected by Francis de Siekingen, Luther's great friend and guardian: from whence he wrote in 1520 his complaint to the Emperor, to the Electors of Mentz and Saxony, and to all the States of Germany, against the attempts which the Pope's emissaries made against him.

During his stay at Ebernburg, he performed a very generous action in regard to his family. Being the eldest son, and succeeding to the whole estate, he gave it all up to his brothers, and even to prevent their being involved in the misfortunes and disgraces which he expected, by the suspicions that might be entertained against them, he enjoined them not to remit him any money, nor to hold the least correspondence with him. From that time he devoted himself wholly to the Lutheran party, to advance which, he laboured incessantly both by his writings and actions. We do not know the exact time when he quitted the estate of Ebernburg, but it is certain, that in January 1523, he left Basil, where he had flattered himself with the hopes of finding an assylum, but, on the contrary, he had been exposed to great dangers. He was forbid by his old acquaintance Erasmus to visit him. This provoked Hutten to attack him pretty severely, and accordingly he published an "Expostulatio," in 1532, which chagrined

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Erasmus extremely; who answered it however, the same year, in a very lively piece enntitled, "Spanga Erasmi adversus Adspergines Hutteni." Hutten would certainly have made a reply, had he not been snatched away by death. He died in an island of the Lake Zurich, where he had hid himself to be safe. A collection of his "Latin Poems," was published at Frankfort in 1533, 12mo. He was the author of a great many works, chiefly satirical, in the way of dialogue.

HYDE, (EDWARD) Earl of Clarendon, and lord high chancellor of England was born in the year 1608. He studied in the university of Oxford, and afterwards applied to the law in the Middle Temple. In the year 1640, he was chosen a member of parliament, in which capacity he gave great proofs of superior abilities; and was employed in several committees, to examine into diverse grievances; but at last being dissatisfied with the proceedings of the house, he returned to the king, and was made chancellor of the exchequer, a privy councillor and knight. Upon the declining of the king's cause, he went to France, where after the death of king Charles I. he was sworn of the privy council of Charles II. In 1649, he was sent ambassador extraordinary into Spain, to apply for that monarch's assistance in the recovery of his crown, but returned without success, in July 1651. In 1653, he was accused of holding a correspondence with Cromwell; but being declared innocent by the king, he was afterwards made Secretary of State. More attempts were made to ruin him with the king, but in vain; for in 1657 he was made chancellor of England. Upon the restoration, as he had been one of the greatest sharers in his master's sufferings, so he had a proportionable share in his glory. Besides the post of lord chancellor, in

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which he was confirmed, he was chosen chancellor of the university of Oxford, and soon after created a peer by the title of baron Hyde, earl of Clarendon.

But it is not possible to stand many years in a situation so much distinguished as his was, without becoming the object of envy, which created him an host of enemies, who both wished for and attempted his ruin, and at last effected it. Doubtless, nothing contributed more to influence this passion against him, than the circumstance of his eldest daughter's marriage with the king's brother, the Duke of York, which became public in a few months after the king's return. She had been one of the maids of honour to the Princess royal during the exile, when the Duke fell in love with her, and finding her inexorable to his dishonourable wishes, he at last privately married her. After their arrival in England, finding herself pregnant, she called upon the Duke to acknowledge his marriage, and though he endeavoured to draw her from claiming him, both by promises and threatenings, yet she had the spirit and wisdom to avow it. The king ordered some bishops and judges to peruse the proofs of her marriage, and as they reported, that it was according to the doctrine of the gospel and the law of England, he told his brother, that he must live with her whom he had made his wife, and, at the same time, generously preserved the honour of an excellent servant, who had not been privy to it, assuring him, that this accident should not lessen the esteem and favour he had for him.

During Lord Clarendon's continuance in power, he took care neither to load the king's prerogatives, nor to encroach upon the liberties of the people. In this just conduct, he is said to have been influenced by the following incident, which happened some years before. When he first began to become eminent in the law, he went down to visit his father in Wiltshire, who, one day, as they were walking together in the fields, observed to him, that men of his profes-

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sion were apt to stretch the prerogative too far, and to injure liberty; but charged him, if he ever came to any eminence in his profession, never to sacrifice the laws and liberty of his country to his own interest, or the will of his prince: He repeated his advice twice, and immediately falling into a fit of apoplexy, died in a few hours: and this circumstance had a lasting influence upon him.

The first open attack upon him was made by the earl of Bristol, who, in 1663, exhibited against him a charge of high treason in the House of Lords.—There had been a long friendship between the chancellor and this nobleman; but as they gradually fell into different measures, both with respect to religion and politics, and the chancellor had refused a small boon as the earl took it to be, which was said to be the passing of a patent in favour of a court lady, the latter thought himself so disobliged, that he let loose his fiery temper and resolved upon nothing but revenge. His accusation, however, contained so many inconsistent charges, that the prosecution terminated greatly to the chancellor's honour, notwithstanding which, his enemies advanced very considerably by it in their designs to make him less gracious to his master, less respected in parliament, and less beloved by the people.

In August 1667, he was removed from his office of lord chancellor, and in November following impeached of high treason and other high crimes and misdemeanors by the House of Commons, upon which he retired into France, when an act of banishment was passed against him. He resided at Rouen in Normandy, and, dying there, 9th Dec. 1673, his body was brought to England and interred in Westminster abbey. Anne, his eldest daughter, was married, as we have already observed, to the king's brother, the Duke of York, afterwards King James II. by which match, she became mother of two daughters, Mary and Anne, who were successively queens of England.

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He wrote 1st, A History of the rebellion, 3 vols. folio. 2d, A Letter to the Duke of York, and another to the Dutchess, upon the occasion of their embracing the Romish religion. 3d, An answer to Hobbes's Leviathan. 4th, A History of the rebellion and civil wars in Ireland, octavo. He was also the author of several other valuable works.

The Rev. Mr. Granger, in his Biographical History of England, observes, that "the virtue of the earl of Clarendon was of too stubborn a nature for the age of Charles II. Could he have been content, says he, to have enslaved millions, he might have been more a monarch than an unprincely king.—But he did not only look upon himself as the guardian of the laws and liberties of his country, but had also a pride in his nature that was above vice; and chose rather to be a victim himself than sacrifice his integrity. He had only one part to act, which was that of an honest man. His enemies allowed themselves a much greater latitude; they loaded him with calumnies, blamed him even for their own errors and misconduct, and helped to ruin him by such buffoonries as he despised. He was a much greater, perhaps a much happier, man, alone, and in exile, than Charles II. upon the throne.

And the following character of this nobleman is given by Mr. Walpole, "Sir Edward Hyde," says he, "who opposed an arbitrary court, and embraced the party of an afflicted one, must be allowed to have acted conscientiously. A better proof was his behaviour on the restoration, when the torrent of an infatuated nation intreated the king and his minister to be absolute. Had Clarendon sought nothing but power, his power had never ceased. A corrupted court and a blinded populace were less the causes of the chancellor's fall than an ungrateful king, who could not pardon his lordship's having refused to accept for him the slavery of his country. Like justice herself, he held the balance between the necessary power of

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the supreme magistrate and the interests of the people. This never dying obligation his cotemporaries were taught to overlook and clamour against, till they removed the only man, who, if he could, would have corrected his master's evil government. Almost every virtue of a minister made his character venerable. As an historian he seems more exceptionable. His majesty and eloquence, his power of painting characters, and his knowledge of his subject, rank him in the first class of writers: yet he has both great and little faults. Of the latter his stories of ghosts and omens are not to be defended. His capital fault is his whole work being a laboured justification of king Charles. If he relate faults, some palliating epithet always slides in; and he has the art of breaking his darkest shades with gleams of light that take off all impression of horror. One may pronounce on my lord Clarendon, that he acted for liberty, but wrote for prerogative."

HYDER (ALLY) was a soldier of fortune, and the son of a person who had served in quality of governor of a small fortress, to one of the kings of Mysore; also father of the late formidable Tippoo Sultan. He is said to have acquired the rudiments of war in the French camps; and, in the year 1753, he distinguished himself as their auxiliary, in the plains of Tritchinopoly. About ten years after, being then at the head of the Mysore army, he dethroned his sovereign, and governed the kingdom under the title of Regent. Soon after he extended his dominions on every side, the Carnatic excepted, until, at last, he was at the head of a state, which produced an annual revenue of about eighteen millions of dollars.

In the years 1767, 1768, and 1769, Hyder was engaged in a war with the English, in the management of which, he discovered great skill and ability;

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for, making a sudden irruption into the Carnatic, with an army consisting principally of cavalry, he came within seven miles of Madras, and dictated a peace to the government of that place. But, in 1771, Hyder sustained a total defeat from the Mahrattah army, within a few miles of his capital; into which he escaped with great difficulty, with a small remnant of his army, and afterwards defied the attacks of his numerous enemies, who possessed neither the skill, nor the ordinary requisites for a siege. He waited in patience till the enemy, by desolating the country, were compelled to leave it. A few years of peace not only restored matters to their former state, but improved both his revenues and army to a degree beyond probability; and, at the same time, the distractions, which prevailed among the Mahrattahs, enabled him to extend his territory at their expence.

In 1780, during the war which was then carried on between France and Great-Britain, Hyder Ally made a second irruption into the Carnatic, at the head of 100,000 troops, both horse and foot, the very best of their kind that had ever been disciplined by a native of India. His success in cutting to pieces Col. Baillie's detachment, and the consequent retreat of the Carnatic army, occasioned the British interests in that quarter, to be given up for lost. But Mr. Hastings, then governor general of Bengal, and the late Sir Eyre Coote, commander in chief of the British forces in India thought otherwise, and this last officer soon put a stop to the victorious progress of Hyder Ally. With a force scarcely exceeding 7000 men, he compelled that indefatigable warrior to raise the siege of several fortresses; and on the 1st of July, 1781, he gained a complete victory over his vast army, which was said to consist of 150,000 men. Hyder sustained six defeats successively. That of the 7th of June 1782 was the last, in which these two great commanders were destined to meet each other; nor was either of them afterwards present at any action

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of importance. Each died a natural death within five months of the other; Hyder towards the end of 1782, and Coote in April 1783.

HOPKINSON, (FRANCIS) was born in Pennsylvania, in the year 1738, but with respect to the circumstances of his early life, we have no particular information, only that he studied law under Benjamin Chew, Esq. then attorney general of Pennsylvania.

Mr. Hopkinson possessed an uncommon share of genius of a peculiar kind. He excelled in music and poetry and had some knowledge in painting. But these arts were far from monopolizing all the powers of his mind. He was well skilled in many practical and useful sciences, particularly in mathematics and natural philosophy, and he had a general acquaintance with the principles of anatomy, chemistry and natural history. But his *forte* was humour and satire, in both of which, he was not surpassed by Lucian, Swift or Rabellais. These extraordinary powers were consecrated to the advancement of the interests of patriotism, virtue and science. It would fill many pages to mention his numerous publications during the late revolution, all of which are directed to these important objects. He began in the year 1775, with a small tract, which he entitled "A Pretty History," in which he exposed the tyranny of Great Britain, in America, by a most beautiful Allegory, and he concluded his contributions to his country, in this way, with the history of "The New Roof," a performance, which for wit, humour and good sense, must last as long as the citizens of America continue to admire, and to be happy under the present national government of the United States.

News-paper scandal frequently, for months together, disappeared or languished, after the publication of several of his irresistible satires upon that disgrace-

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ful species of writing. He gave a currency to a thought or a phrase, in these effusions from his pen, which never failed to tear down the spirit of the times, and frequently to turn the divided tides of party rage, into one general channel of ridicule and contempt.

Sometimes he employed his formidable powers of humour and satire in exposing the formalities of technical science. He entertained some ideas with respect to the mode of conducting education, which were singular. In particular, he often ridiculed in conversation, the practice of teaching children the English language by means of grammar. He considered most of the years, which are spent in learning the Greek and Latin languages as lost, and he held several of the arts and sciences, which are taught in colleges, in great contempt. His specimen of modern learning in a tedious examination, the only object of which was to describe the properties of a "salt box," published in the American Museum for February 1786, may be relished as a morsel of exquisite humour: we think it probable, however, that if he had bestowed a little more attention on the importance of those sciences which he ridicules, he would have been a little less severe in his satire.

Mr. Hopkinson possessed uncommon talents for pleasing in company. His wit was not of that coarse kind, which was calculated to set the table in a roar. It was mild and elegant, and infused cheerfulness and a species of delicate joy, rather than mirth, into the hearts of all, who heard it. His empire over the attention and passions of his company was not purchased at the expence of innocence. A person, who has passed many delightful hours in his company, declared, with pleasure, that he never once heard him use a profane expression, nor utter a word, which would have made a lady blush, or have clouded her countenance for a moment with a look of disapprobation. It is this species of wit alone, that indicates

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a rich and powerful imagination, while that which is tinctured with profanity, or indelicacy, argues poverty of genius, inasmuch as they have both been very properly considered as the cheapest products of the mind.

Mr. Hopkinson's character for abilities and patriotism procured him the confidence of his countrymen in the most trying exigencies of their affairs. He represented the State of New-Jersey, in the year 1776, and subscribed the ever memorable declaration of American Independence. He held an appointment in the loan office for several years, and afterwards succeeded George Ross, Esq. as Judge of the admiralty for the State of Pennsylvania. In this station he continued till the year 1790, when he was appointed Judge in the district court in Pennsylvania, by the illustrious WASHINGTON, then President of the United States, and in each of these judicial offices he conducted himself with the greatest ability and integrity.

He was an active and useful member of three great parties, which at different times divided his native State: he was a whig, a republican and a federalist, and he lived to see the principles and the wish of each of these parties finally and universally successful.—Although his labours had been rewarded with many harvests of well earned fame, yet his death to his country and his friends, was premature. He had been subject to frequent attacks of the gout in his head, but for some time before his death, he had enjoyed a considerable respite from them. On the evening of May 8th, 1791, he was somewhat indisposed, and passed a restless night. He rose next morning at his usual hour, and breakfasted with his family, but at 7 o'clock, he was seized with an apoplectic fit, of which he died about two hours after.

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JANSEN, (CORNELIUS) bishop of Ypres, and principal of the sect called from his name, Jansenists, was born in Holland of Roman Catholic parents, and educated at the university of Louvain. About the year 1610, he went to Paris, where he met with John du Verger de Hauranne, afterwards abbot of St. Cyran, with whom he had contracted a very strict friendship in Louvain. Sometime after, du Verger removing to Bayonne, he followed him thither; when pursuing their studies with unabated ardour, they were taken notice of by the bishop of that province, who procured du Verger a canonry in his cathedral, and set Jansen at the head of a school or college. He spent five or six years in Bayonne, applying himself with the same vigor to the study of the fathers, St. Austin in particular; and, as he did not appear to be of a strong constitution, du Verger's mother used sometimes to tell her son that he would prove the death of that worthy young Fleming, by making him overstudy himself.

At length, the bishop being raised to the archiepiscopal see of Tours, prevailed with du Verger to go to Paris; so that Jansen being thus separated from his friend, and not sure of the protection of the new bishop, left Bayonne; and after twelve years residence in France, returned to Louvain, where he was chosen principal of the college of St. Pulcheria. But this place was not altogether so agreeable, as it did not afford him leisure to pursue his studies so much as he wished, for which reason he refused to teach philosophy. He took his degree of D. D. in 1617, with great reputation, was admitted a professor in ordinary, and grew into so much esteem, that the university sent him to transact some business of great consequence in Spain in 1625; and that monarch made him professor of the holy sepulchres in Louvain, 1630; notwithstanding the Spanish inquisition lodged some information against him in 1627, with Basil de Leon, the principal doctor of the university

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of Salamanca, at whose house he lodged. But the complaint was chiefly that he was a Dutchman, and consequently an heretic; and Basil answered them so much to the advantage of Jansen, that his enemies were quite confounded. Mean time his Spanish majesty, viewing with a jealous eye, the intriguing policy of France, engaged him to write a book to expose the people of that nation to the Pope, as no good catholics, since they made no scruple of forming alliances with protestant states. Jansen performed the task in his "Mars Gallicus," a book replete with invidious exclamations against the services, which France continually did to the protestants of France and Germany, to the great prejudice of the Romish religion; in which the Dutch are treated as rebels, who owed their republican liberty to an infamous usurpation. It was this service, which procured him the mitre in 1635, when his Spanish majesty promoted him to the see of Ypres.

Jansen was no sooner possessed of the bishopric of Ypres, than he set about reforming the diocese; but before he had completed this good work, he fell a victim to the plague. He had among his other writings maintained a controversy upon the points of grace and predestination; but his "Augustinus" was the principal labour of his life; on which he spent above twenty years. The circumstances, which gave rise to this controversy, were as follow. In the year 1640, the university of Louvain & Douay had thought fit to condemn the opinions of the Jesuits on grace and free will. This having set the controversy on foot, Jansen opposed to the doctrine of the Jesuits the sentiments of St. Augustine, and wrote this book, which he titled "Augustinus." This treatise was attacked by the Jesuits, who accused Jansen of maintaining dangerous and hurtful opinions, and afterwards, in 1642, obtained of Pope Urban VIII, a formal condemnation of the work; when the partizans of Jansen gave out, that this bull was spurious,

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and composed by a person entirely devoted to the Jesuits. But after the death of Urban, the affair of Jansenism began to be more warmly controverted, and gave birth to an infinite number of polemic writings concerning grace, and what occasioned some mirth was the titles, which each party gave to their writings, one writer publishing "The Torch of St. Augustine," another, "Snuffers for St. Augustine's Torch," and father Veron formed "A Gag for the Jansenists," &c. In the year 1650, sixty-eight bishops of France subscribed a letter to Pope Innocent X. to obtain an enquiry into, and condemnation of, the five following propositions, extracted from Jansen's "Augustinus:"—1. Some of God's commandments are impossible to be observed by the righteous, even though they endeavour with all their power, to accomplish them. 2. In the state of corrupted nature we are incapable of resisting inward grace. 3. Merit and demerit, in a state of corrupted nature, does not depend on a liberty, which excludes necessity, but on a liberty which excludes restraint. 4. The Semepelagians admitted the necessity of an inward preventing grace for the performance of each particular act, even for the beginning of faith; but they were heretics in maintaining, that this grace was of such a nature, that the will of a man was able either to resist or obey it. It is Semepelagianism to say, that Jesus Christ died for all mankind in general.

In the year 1652, the Pope appointed a congregation for examining the dispute in relation to grace. In this congregation, Jansen was condemned; and the bull of condemnation, published in May 1653, filled all the pulpits in Paris with violent outcries and clamour against the Jansenists. In the year 1656, Pope Alexander VII. issued out another bull, in which he condemned the five propositions of Jansen. The Jansenists, however, affirm that these propositions are not to be found in his book; but that some of his enemies having caused them to be printed on

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a sheet, inserted them in the book, and thereby deceived the Pope. At last Clement XI. put an end to the dispute by his constitution of July 17th, 1705, in which, after having revised the constitution of his predecessors in relation to this affair, he declares, "That, in order to pay a proper obedience to the papal constitutions concerning the present question, it is necessary to receive them with a respectful silence." The Clergy of Paris the same year, approved, and accepted this bull.

This is the famous bull *Unigenitus*, so called from its beginning with the words "Unigenitus Dei Filius," &c. which for many years occasioned great confusion in France.

JEBB, (JOHN) was the son of a clergyman in Ireland and born in the year 1735. At a proper age, he was sent to Trinity college, Dublin; where he continued two years, and was afterwards removed to the university of Cambridge, in England. Here he continued several years with considerable reputation, and after having received the usual academical honours, was chosen a fellow of that society. Some time after this, he was admitted into holy orders, and presented to a living in the diocese of Norwich. In the winter of 1768, he began to deliver a course of theological lectures, which, for some time, were well attended, and generally approved.

In the year 1770, he published, "A short account of Theological Lectures now reading in Cambridge, to which is added, a new harmony of the gospels," 4to. On December 28th, 1778, he preached a sermon before the university of Cambridge, which he afterwards published, under the title of "The excellency of the spirit of Benevolence." About the same time, there appeared a letter of his on the subject of subscription to the Liturgy and Thirty-nine articles of the church of England.

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His publications, by this time, had shewn, that he was not very firmly attached to what is called the Orthodox system of divinity, and in all probability contributed to that opposition, which he afterwards met with in some plans of reformation at Cambridge.—He had observed at Dublin the importance of annual examinations of those who received academical honours at that university, and therefore, wished to introduce the same discipline into the university of Cambridge. He accordingly issued a number of well written publications upon the subject; but, owing to the cause which we have above mentioned, they were not productive of the desired effect.

His doubts of the propriety of continuing in the communion of a church, which held doctrines, as he conceived, repugnant to scripture, at length determined him to quit it, and relinquish the preferments he held. He then published "A short statement of the reasons for a late resignation," &c. 8vo.

On his separation from the church, he joined in communion with the Rev. Mr. Lindsay, and soon after betook himself to the study of physic. He, at one period, had thought of adopting the law for his profession, and with that view, entered himself at one of the inns of court. But after some time, he resolved to devote himself to the medical line, and, in pursuance of this resolution, took the degree of doctor of physic and engaged in the practice of it.

He also became a member of the Constitutional Society, and, from that time gave several pieces to the public, which were dispersed by that body. In the year 1788, he, likewise, appeared as a medical writer, in a work entitled "Select Cases of the Disorder commonly called the paralysis of the lower extremities, octavo.

In the year 1784, he published "Letters addressed to the Volunteers of Ireland, on the subject of a parliamentary reform," 8vo. The coalition between Mr. Fox and Lord North, Dr. Jebb always consider-

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ed as injurious to the interests of his country, and, therefore, could never reconcile himself to it, nor to the principal parties in this unnatural union. He, therefore, declined all political intercourse with his late friend and ever afterwards professed himself opposed to his measures. About this period, Dr. Jebb's health began to be unsettled, and after lingering a considerable time, he died on the 2d March, 1786.

In the knowledge of the Christian scriptures, Dr. Jebb was particularly conversant, as his Theological Lectures at Cambridge gave incontestible proofs; although it cannot be denied, that he put a construction upon various texts considerably different from that assigned to them, by those, commonly called orthodox. His skill in the medical profession, was great and scientific, and his practice uncommonly successful. His ardour in the cause of liberty was unabating and incorruptible, and his publications, theological, medical, and political, were received with uncommon approbation.

JEFFREYS, (GEORGE) commonly called Judge Jeffreys was born in Denbighshire, England. He was educated at Westminster school, whence he removed to the Inner Temple, he applied himself to the study of the law. His father's family was large, his temper near, consequently the young man's allowance was scarcely sufficient to support him with decency: but his own ingenuity supplied all deficiencies till he come to the bar, to which, as is affirmed by some, he had no regular call. In 1666, he was at the assizes at Kingston, when very few counsellors attended, on account of the plague then raging. Here necessity gave him permission to put on a gown, and to plead; and he continued the practice unrestrained, till he reached the highest employments in the law. Alderman Jeffreys, who was probably related to him,

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introduced him among the citizens of London; and being a jolly bottle companion, he became very popular amongst them, came into great business, and was chosen their recorder.

He was afterwards chosen solicitor to the Duke of York; and as he appeared a fit tool to promote every measure of the court, however arbitrary or tyrannical, he was knighted in 1680, and made chief justice of Chester. At length resigning the recordership, he obtained the post of chief justice of the king's bench, and, soon after the accession of James II. the great seal.

During the reign of Charles II. he shewed himself a bitter enemy to those dissenting ministers, who, in that time of persecution, were tried by him. He was one of the greatest advisers and promoters of all the oppressive measures carried on in the reign of James II. and his sanguinary and inhuman proceedings against Monmouth's unhappy adherents in the West, will ever render his name infamous. Wherever the prisoner was of a different party, or he could please the court by condemning him, instead of appearing, according to the duty of his office, as his counsel, he would scarce allow him to speak for himself; but would load him with the grossest and most vulgar abuse; insult, browbeat, and turn to ridicule the witnesses, who spoke in his behalf, and even threaten the jury with fine and imprisonment, if they made the least hesitation about bringing in the prisoner guilty. Yet, it is said, that when he was in temper, and matters perfectly indifferent came before him, no man became a seat of justice better. Nay, it even appears, that when he was under no state influence, he was sometimes inclined to protect the natural and the civil rights of mankind, of which the following has been given as an instance. The mayor and aldermen of Bristol had been accustomed to transport convicted criminals to the American plantations and sell them by way of trade. As this business turned to good

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account, when any petty rogues were brought before them, they threatened them with hanging: and then some officers, who attended, earnestly persuaded the ignorant intimidated creatures to beg for transportation, as the only way to save them: and, in general, their advice was followed. Then without more form or ceremony, each alderman, in course took one, and sold him for his own benefit; and sometimes warm disputes arose between them about the next turn.

This infamous trade, which had been carried on for many years, coming to the knowledge of the lord chief justice, he made the mayor descend from the bench, and stand at the bar with his guilty brethren the aldermen, and plead as common criminals. He then obliged them to give securities to answer informations; but the proceedings were stopped by the revolution.

The brutality, however, which Jeffreys commonly shewed on the bench, where his voice and visage were alike terrible, at length exposed him to a severe mortification. A scrivner having a cause before him, one of the opponent's counsel said he was a strange [illegible] and sometimes went to church, sometimes to conventicles, and it was thought he was a trimmer. At this the chancellor fired; "A trimmer, said he, I have heard much of that monster, but never saw one. Come forth, Mr. Trimmer, and let me see your shape." He then treated the poor fellow so roughly, that, on his leaving the hall, he declared he would not undergo the terrors of that man's face again to save his life, and he should certainly retain the frightful impressions of it as long as he lived.

Soon after the prince of Orange coming, the lord chancellor, dreading the public resentment, disguised himself in the habit of a seaman, in order to leave the kingdom; and was drinking in a cellar, when this scrivner coming in and observing the face which had before filled him with so great terror, started; on which Jeffreys, fearing he was known, feigned a

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cough, and turned to the wall with the pot of beer in his hand. But the scrivner going out, gave notice that he was there; and the mob rushing in, seized him, and carried him before the lord mayor, who sent him with a strong guard to the lords of the council, by whom he was committed to the tower, in 1689, where he died April 18, 1689, and was buried privately the sunday night following.

JENYNS, (SOAME) was born in 1705, in Cambridgeshire, England. After he had gone through the usual school education, he was sent to the university, where his superior talents were soon distinguished by many sprightly juvenile essays and poetical effusions; and many of the latter form a conspicuous part of the "Collection of Poems," in 6 volumes, published by the ingenious Mr. Dodsley. He was married very early in life to Miss Soame, a lady of great fortune, to whom his father was guardian. In this union, as is too frequently the case, the inclinations of young Mr. Jenyns were less consulted than the advantages which were supposed to be the certain appendages of an alliance with great wealth, and probably with great interest. The consequences may be easily imagined; the behaviour of Mr. Jenyns to his lady cannot be exhibited to the world as a model of conjugal propriety; and a separation ensued, which the latter did not long survive. Soon after her death, he was married to a second wife; but this lady survived him.

Mr. Jenyns was first introduced into public life under the auspices of the celebrated Sir Robert Walpole. He entered the house of commons as a representative of the town of Cambridge, which place he continued to represent for many years. In 1756, he was appointed one of the lords of trade and plantations; which office he held to the dissolution of that board in the year 1780.

Our author's first publication of importance, "An Enquiry into the Nature and Origin of Evil," made its

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appearance in 1757. He has treated that abstruse and metaphysical question in a pleasing and satisfactory manner; and though we will not pretend to say, that he has been able to give a final answer, yet he has cleared this oft beaten road of much conjectural rubbish, fairly obviated the impious trash of many a visionary theoretical traveller, and has written like a man of taste and acuteness in the habit of deep thinking. a species of reading often injurious, and generally unentertaining, he has rendered interesting as well as argumentative: he clearly shews, that it would be as reasonable to attack, or to wish suspended, the laws of gravity, for impelling an over-hanging rock to be precipitated on our heads, as to make any deductions unfavorable to the omnipotence or benevolence of God, on account of the existence of natural and moral evil, which by a natural and healthy stimulus, keep up the alternate vibrations of hope and fear, and decidedly demonstrate the free agency of man, without which we sink into mere puppets, acted upon by strings and wire, and religion degenerates into shocking hypocrisy and unmeaning jargon.

Mr. Jenyn's religious rotine is said to have been singular. From early impression or strong conviction he was originally a warm, a zealous believer of revelation and suspected on one occasion of a tendency to certain fanatical opinions. Gradually losing ground either in faith or good works, he wandered into paths obscured by doubt, and planted with the thorns of uncertainty, and became a professed deist, till by a retrograde progress he measured back his steps to the comforts of rational christianity.

In 1761 he published, two volumes in 12mo, one of which contained some political essays, and the other a collection of his poems, and in 1767, appeared his most celebrated performance, "A view of the Internal Evidence of the Christian Religion."

Genius, like every other power in human nature, is capable of a judicious and beneficial, or of an absurd

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and pernicious application. While it is employed in the investigation of useful truths, and in enlarging the boundaries of real knowledge, it is rendering such important services to mankind, as to merit the highest applause. But whether it be, that some men are not contented with that proportion of reputation for originality, which may be acquired in the plain paths of truth and common sense, or that they find it necessary to employ the subtleties of sophistry in support of opinions, which party attachments have led them to adopt; it frequently happens, that superior abilities are industriously occupied in erecting fanciful and paradoxical systems, or in establishing doctrines inconsistent with the great rights and interests of mankind.

Of this perversion of genius, Mr. Jenyns gave a striking example in 1780, when he published his "Disquisitions on several subjects." This was ridiculed with great humour in the Dean and the 'Squire, a political Eclogue, humbly dedicated to Soame Jenyns, Esq. by the author of the Heroic Epistle to Sir William Chambers. Besides these pieces, Mr. Jenyns wrote some papers in "The World." He died on the 18th of December, 1787, at his house in Tilney street, and, on his death bed, he evinced the sincerity at least, with which he had defended Christianity.

JEROME, of Prague, so called from the place of his birth, in the capital city of Bohemia, where he is held to be a protestant martyr. It does not appear in what year he was born, but it is certain that he was neither a monk nor an ecclesiatic: but that, being endued with excellent natural parts, he had a learned education, and studied at Paris, Heidelburg, and Cologne; the degree of M. A. being conferred on him in these three Universities, he received that of D. D. in 1396. He began to publish the doctrine of

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the Hussites in 1408, and it is said he had a greater share of learning and subtlety than John Huss himself. In the mean time, the council of Constance kept a watchful eye over him, and looking upon him as a dangerous person, cited him before them, April 18, 1415, to give an account of his faith. In pursuance of the citation, he went to Constance, in order to defend the doctrine of Huss as he promised; but on his arrival, April 24, finding Huss in prison, he immediately withdrew to Uberlingen, an Imperial free city, whence he sent to the Emperor for a safe conduct; but that was refused. The council it seems, were willing to grant him a safe conduct to come to Constance, but not for his return to Bohemia. Upon this, he caused to be fixed upon all the churches of Constance, and upon the gates of the Cardinal's house, a paper, declaring that he was ready to come to Constance, to give an account of his faith, and to answer, not only in private and under the seal, but in full council, all the calumnies of his accusers, offering to suffer the punishment due to heretics if he should be convinced of any errors; for which reason he had desired a safe conduct both from the Emperor and the council; but that, if notwithstanding such a pass-port, any violence should be done to him, by imprisonment or otherwise, all the world might be a witness of the injustice of the council. No notice being taken of this declaration, he resolved to return into his own country: but the council dispatched a safe conduct to him; imparting, that as they had the extirpation of heresy above all things at heart, they summoned him to appear in the space of fifteen days, to be heard in the first session that should be held after his arrival; that for this purpose they had sent him by those presents, a safe conduct so far as to secure him from any violence, but they did not mean to exempt him from justice, as far as it depended upon the council, and as the Catholic faith required.

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This pass and summons came to his hands; nevertheless, he was arrested on his way homewards, on April 25th, and put into the hands of the prince of Sultzbach; and as he had not answered the citation of April 18, he was cited again May 2, and the prince of Sultzbach sending to Constance in pursuance of an order of the council, he arrived there on the 23d, bound in chains.

Upon his examination, he denied the receiving of the citation, and protested his ignorance of it. He was afterwards carried to a tower of St. Paul's church, there fastened to a post, and his hands tied to his neck with the same chains. He continued in this posture two days, without receiving any kind of nourishment; upon which he fell dangerously ill, and desired a confession might be allowed. This being granted, by that means he got a little more at liberty. July 18 he was interrogated afresh, when, with John Huss, he maintained the "Universalia Ex parte Rei." It is true, that on a third examination, Sept. 11, he retracted his opinion, and approved the condemnation of Wickliff and John Huss; but May 26, 1416, he condemned that recantation. This was decisive, and accordingly in the twenty-first session, sentence was passed on him; in pursuance of which, he was delivered to the secular arm, May 30. As the executioner led him to the stake, Jerome, with great steadiness, testified his perseverance in his faith, by repeating his creed with a loud voice, and singing litanies, and a hymn to the blessed Virgin. Whence he was adjudged to have merited the martyr's crown by his party, and to have his name together with Huss and Wickliff's, in the Protestant Martyrology.

IGNATIUS, (surnamed THEOPHRASTUS) one of the apostolical fathers of the church, was born in Syria; educated under the apostle and evangelist, St. John, intimately acquainted with some other of the

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apostles, especially St. Peter and St. Paul; and being fully instructed in the doctrines of christianity, was for his eminent parts and piety, ordained by St. John, and confirmed about the year 67, bishop of Antioch, by these two apostles who first planted christianity in that city, where the disciples also were first called christians. In this important seat he continued to sit somewhat above forty years, both an honour and safeguard to the christian religion, in the midst of very stormy and tempestuous times, undaunted himself, and unmoved with the too sure prospect of suffering a cruel death. So much seems to be certain in general, though we have no account of any particulars of his life till the year 107; when Trajan the emperor, flushed with a victory he had obtained over the Scythians and Daci, came to Antioch to prepare for a war against the Parthians and Armenians. He entered the city with the pomp and solemnities of a triumph; and as he had already commenced a persecution against the christians in other parts of the empire, he was resolved to carry it on here. However, as he was naturally mild and humane, though he ordered the laws to be put in force against them, if convicted, yet he forbad them to be sought after.

In this state of affairs, Ignatius, thinking it more prudent to go than stay to be sent for, of his own accord presented himself to the emperor; and, it is said, there passed a large and particular discourse between them, wherein the emperor expressing a surprize how he dared to transgress the laws, the bishop took the opportunity to assert his own innocency, and the power which God had given Christians over all spirits.—The issue of this was, that he was cast into prison, and this sentence passed upon him, that, being incurably overrun with superstition, he should be carried bound by soldiers to Rome, and there thrown as a prey to wild beasts. Ignatius was so far from being dismayed, that he heartily rejoiced at the fatal decree. He cheerfully embraced his chains, and

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having frequently prayed for his church, recommending it to the divine care and providence, he delivered himself up into the hands of his keepers. These were ten soldiers, by whom he was first conducted to Teleucia, a part of Syria, at about 16 miles distance from the place where Paul and Barnabas set sail for Cyprus. Arriving at Smyrna in Ionia, Ignatius went to visit Polycarp, Bishop of the place, and was himself visited by the clergy of the Asian Churches round the country. In return for that kindness, he wrote letters to several churches, as the Ephesians Magnesians, Trallians, besides the Romans, for their instruction and establishment in the faith; one of these was addressed to the christians at Rome, to acquaint them with his present state, and passionate desire not to be hindered in that course of martyrdom which he was now hastening to accomplish.

His guard, impatient of their stay, set sail with him for Troas, a noted city of the lesser Phrygia, not far from the ruins of old Troy, where, at his arrival, he was much refreshed with the news he received of the persecution ceasing in the church of Antioch. Hither also several churches sent their messengers to pay their respects to him, and hence too he dispatched two epistles, one to the church of Philadelphia, and the other to that of Smyrna; and together with this last, he wrote privately to Polycarp, recommending to him the care and inspection of the church of Antioch. All this while his keepers used him very cruelly. From Troas they sailed to Neapolis, a maritime town in Macedonia; hence to Philippi, a Roman colony, where they were entertained with all immaginable kindness and courtesy, and conducted forwards on their journey, passing on foot through Macedonia, and Epirus, till they came to Epitanium, a city of Dalmatia, where again taking shipping they sailed through the Adriatic, and arrived at Rhegium, a port in Italy.

The christians at Rome daily expecting his arrival,

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were come out to meet and entertain him, and accordingly received him with an equal mixture of joy and sorrow; but when some of them intimated that possibly the populace might be taken off from desiring his death, he expressed a pious indignation, entreating them to cast no rubs in his way, nor do any thing that might hinder him, now he was hastening to his crown. The interval before his martyrdom was spent in prayers for the peace and prosperity of the church. That his punishment might be the more pompous and public, one of their solemn festivals, the Saturnalia, was pitched on for his execution, when it was their custom to entertain the people with the conflicts of gladiators, and the hunting and fighting with wild beasts. Accordingly Dec. 20th, he was brought out into the amphitheatre, and the lions being let lose upon him, quickly dispatched their meal, leaving nothing but a few of the hardest of his bones. These remains were gathered up by two deacons who had been the companions of his journey, and transported to Antioch.

JOAN, (POPE) a woman who, about the ninth century, viz. between Leo IV. and Benedict III. was promoted to the Pontificate, by the name of John; whom Platina, and almost all other historians have reckoned as the VIIIth of this name, and others as the VIIth. Some call her only John. This female Pope was born at Mentz, where she went by the name of English John; whether it was because she was of English extraction, or for what other reason is not known; some modern historians say she was called Agnes, that is, the chaste, by way of irony perhaps, before her pontificate. She had an extraordinary passion for learning and travelling from her infancy, and in order to satisfy this inclination, she put on men's clothes and went to Athens, in company with one of her friends, whom scandalous

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Chronicle calls her favorite lover. From Athens she went to Rome, where she taught divinity; and, in the garb of a doctor, acquired so great reputation for understanding, learning and probity, that she was unanimously elected Pope, in the room of Leo the IVth.

Hitherto there is nothing in this story, though accounted fabulous, but what does great honor to Joan, and the fair sex in general; but many historians add peculiarities of a more delicate nature. They pretend that Joan carried her gratitude too far towards this friend, to whose assistance she owed her advancement in learning; and that he, on his side, taught her somewhat more than mere Greek and philosophy. This commerce, however, might have remained a secret, had it not been for an unlucky accident: Joan, mistaken, without doubt, in her reckoning, ventured to go to a procession, where she had the misfortune to be delivered in the middle of the street, between the Coliscum and the church of St Clement. History says she died there: whether of her pains, or out of grief at having so badly concerted her measures is what we are left to guess. Whatever it might be owing to, Joan, it is said, died in labour, after having held the pontifical See two years, or thereabout.

JODELLE, (STEPHEN) Lord of Limadin, was born in 1532, at Paris, and so much distinguished himself by his talents for poetry, as to be one of the pleiades, invented by Ronsard; and he is said to be the first of all the French, who wrote Comedies and tragedies in his own tongue, in the ancient form; be that as it may, he was much respected by his brother poets. He was likewise an orator, well skilled in architecture, sculpture and painting. In his younger years he embraced the reformed religion, and lived at Geneva, where he wrote one night extempore, for this was a wonderful talent with him, one

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hundred Latin verses, in which he described the mass with proper sarcasms. But it should seem that he was but indifferently paid for his poems there; for all on a sudden he returned to Paris, and to the mass which he had so much cried down in his Latin verses. He died in 1573, aged forty one, and in 1574, his friends published a volume of his works, which contain Eulogies, Odes, Sonnets, Songs, Inscriptions and Canticles.

JOHNSON, (Dr. Samuel) was born at Litchfield in 1709, where his baptism is recorded in St. Mary's Register, to have been performed on the 7th September, and he is styled, "Samuel, the son of Michael Johnson, gentleman." His father was a reputable bookseller in Litchfield, as the writings of the son have recorded, and as is well remembered by many now living. The house in which he was born, is still remaining in good condition. In the earlier part of his life, he was an assistant to the famous Anthony Blackwell, in the grammar school of Market-Bosworth. Mr. Johnson was entered at Pembroke College, Oxford, October 31, 1728, but left the university without taking any degree in the church. The biographer of Garrick fixes the beginning of the year 1733 as the period when he undertook, as a private scholar, to instruct Mr. Garrick and some other youths in the Belles Lettres. In March 1737, he came to London; where he appears to have met with disappointments which disgusted him with the town; for, in August, we find him desirous of returning again into his native country to take upon himself the office of master of a charity school in Shropshire, then vacant, the salary of which was sixty pounds a year. But the statutes of the school requiring the person who should be elected, to be a master of the arts, this attempt seems to have

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been frustrated. In 1740, he began to write the "Debates in the Senate of Lilliput;" and after producing some poems, translations, and biographical works, which met with a good reception (particularly "London," the "Vanity of Human Wishes," and "The Life of Savage,") he brought forth "Irene" in 1749. His not meeting with the success he expected, he set about his "Dictionary." The execution of this plan cost him the labours of many years; but he was amply repaid by the fame he acquired. During the recess of this stupenduous labour, he published his "Ramblers." The reputation of these works gained him honorary degree of Doctor of Laws, in the university of Dublin College, which was soon after followed by the same degree from Oxford. To this succeeded his "Idlers." His next publication was, that of the "Prince of Abyssinia," a beautiful little novel in the Eastern style, abounding with the most useful and moral maxims, suited to the several conditions of life. Of his political works, which followed at distant intervals, the public are more divided about their merits; it is, however, but fair to presume, they were his candid opinions upon the subjects, and as such, deserving of no censure from the judgment of impartiality. His last undertaking, "The Lives of the British Poets," would alone have been sufficient to immortalize his name amongst his countrymen, as it by far excells any thing executed upon a similar plan. It is said he was executing a second part of "The Prince of Abyssinia," and was in hopes to have finished it before his death; but, he was cut off from this and every other mortal labour, in the 76th year of his age, to the loss of his friends and the world, whose unremitting friend he had ever been. During the last five or six days of his life, he saw but few, even of his most intimate friends. Every hour that could be abstracted from his bodily pains and infirmities, was spent in prayers, and the warmest ejaculations; and in this pious, praise worthy,

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and exemplary manner, he closed a long life begun, continued and ended, in virtue, Dec. 13, 1784, being long oppressed by a complication of disorders.

JOHNSON, (JOHN) a learned Polish naturalist and physician, was born at Sambler in Great Poland, in 1609. He travelled all over Europe, and was esteemed every where by the learned. He afterwards bought the estate of Ziebendorf in the duchy of Leignitz, in Silesia, where he died in 1675, having published "A natural history of birds, fishes, quadrupeds, insects, serpents, and dragons," in 1653, folio: as also a piece upon the Hebrew and Greek festivals in 1660; "A Thaumatography" in 1661, and some poems.

JONES, (WILLIAM) one of the last of those genuine mathematicians, admirers, and cotemporaries of Newton, who cultivated and improved the sciences in the present century, was a teacher of the mathematics in London, under the patronage of Sir Isaac; and had the honor of instructing the late earl of Hardwich in that science; who gratefully enabled him to lay aside his profession, by bestowing on him a sinecure place of about 200l. a year; and afterwards obtained for him a more beneficial office in his majesty's exchequer, which he enjoyed for the last twenty years of his life. The friendship of Sir Isaac Newton he obtained by publishing, when only twenty-six years old, the "Synopsis Palmaliarum Matheceos," a masterly and perspicuous abstract of every thing useful in the science of number and magnitude. Some papers of Collins falling afterwards into his hands, he there found a tract of Newton's which had been communicated by Barrow to Collins, who had kept up an extensive correspondence with the best philoso-

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phers of his age. With the author's consent and assistance, Mr. Jones ushered this tract into the world, with three other tracts on analogical subjects; and thus secured to his illustrious friend the honor of having applied the method of infinite series to all sorts of curves, some time before Mercator published his quadrature of the hyperbola, by a similar method.—These admirable works, containing the sublimest speculations in geometry, were very seasonably bro't to light in 1711, when the dispute ran high between Leibnitz and the friends of Newton, concerning the invention of fluxions; a dispute which this valuable publication helped to decide. Mr. Jones was author of "A new Epitome of the Art of Practical Navigation;" and of several papers which appeared in the "Philosophical Transactions." The plan of another work was formed by this eminent mathematician, intended to be of the same nature with the "Synopsis," but far more copious and diffusive, and to serve as a general introduction to the sciences, or, which is the same thing, to the mathematical and philosophical works of Newton. The ingenious author was conscious how arduous a task he had begun; but his very numerous and respectable acquaintances never ceased importuning and urging him to persist, till he had finished the whole work, the result of all his knowledge and experience through a life of near seventy years, and a standing monument, as he had reason to hope, of his habits of industry. He had scarcely sent the first sheet of it to press, when a fatal illness obliged him to discontinue the impression; and a few days before his death, he intrusted the MS. fairly transcribed, to the care of Lord Macclesfield, whose instructor he had formerly been. His Lordship promised to publish it, as well for the honor of the author, as for the benefit of his family, to whom the property of the work belonged. The earl survived his friend many years; but, like many other Lords, he forgot his promise, and the "Introduction to the

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mathematics" was neglected; and, after his death, the MS. was not to be found.

Mr. Jones left a son, Sir William Jones, who was a judge in the East-Indies. This gentleman was not less distinguished by his zeal for science in general, than by his own great pre-eminence in many important branches.

JONES (HENRY) a native of Drogheda in Ireland, was bred a brick-layer, but having a natural inclination for the muses, pursued his devotion to them even during the labors of his more mechanical avocations, and composing a line of brick and a line of verse alternately, his walls and poems rose in growth together; but which of his labors will be most durable, time alone must determine. His turn, as is most generally the case with mean poets, or bards of humble origin, was panegyric. This procured him some friends, and in 1745, when the Earl of Chesterfield went over to Ireland as Lord Lieutenant, Mr. Jones was recommended to the notice of that nobleman.—His Lordship, delighted with the discovery of this mechanic muse, not only furnished him with his own notice and generous munificence, but also thought proper to transplant this opening flower into a warmer and more thriving climate. He brought him with him to England, recommended him to many of the nobility there, and not only by his influence and interest procured him a large subscription for the publishing of his "Poems," but it is said, even took upon himself the alteration and correction of his tragedy, and also the care of prevailing on the managers of Covent Garden Theatre, to bring it on the stage.—This nobleman also recommended him in the warmest manner to the late Colley Cibber, whose friendly and humane disposition induced him to shew him many acts of friendship, and even made strong efforts

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by his interest at court to have secured to him the succession of the laurel after his death. With these favorable prospects, it might have been expected, that Jones would have passed through life with so much decency as to have ensured his own happiness, and done credit to the partiality of his friends; but this was not the case. After experiencing many reverses of fortune, which an over-bearing spirit and an imprudence in regard to pecuniary concerns, consequently drew upon him, he died in great want, in April 1780, in a garret belonging to the master of the Bedford Coffee-house, by whose charity he had been some time supported, leaving an example to those of superior capacities and attainments, who, despising the common maxims of life, often feel the want of not pursuing them when it is too late. His principal performance, "The Earl of Essex," appeared in 1753.

JORDANO, (Luca) an eminent Italian painter, was born in 1632, at Naples, in the neighbourhood of Joseph Ribera, whose works attracted him so powerfully that he left his childish amusements for the pleasure he found in looking on them. His father placed him under the direction of that master, with whom he made so great advances, that, at seven years old, his productions were surprising. But hearing of those excellent models for painting that are at Venice and Rome, he quitted Naples privately, to go to Rome. His father, who had been looking for him, at last found him at work in St. Peter's church. From Rome they set out together to Bologna, Parma, and lastly to Venice; at every place Luca made sketches and studies, from the works of all the great masters, but especially Paul Veronese, whom he always proposed for his model. He afterwards went to Florence, where he began afresh to study, copying the works of Leonardo da Vinii, Michael Angelo, and

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Andrea del Sarto. He went back to Rome, whence after a very short stay, he returned to Naples, and there married against his father's inclinations, who apprehended such an engagement might lessen his attention to his profession.

Some of his pictures being carried into Spain, so much pleased Charles II. that he engaged him to his court in 1692, to paint the escurial, in which he acquitted himself as a great painter. The king and queen often went to see him work, and commanded him to be covered in their presence. The great works Jordano had executed in Spain, gave him still greater reputation when he returned to Naples; so that he could not supply the eagerness of the citizens, though he worked very quick.

No body ever painted so much as Jordano; his school grew into such repute, that there was a great resort to it from Rome, and all quarters; he loved his disciples, whose works he touched with great readiness, and assisted them with his designs, which he gave them with pleasure. His generosity carried him to make presents of altar-pieces to churches, that were not able to purchase them. He painted, gratis, the cupola of St. Bridget, for his reputation, and touched it over a second time.

His labours were rewarded with great riches, which he left his family, who lost him at Naples in 1705, when he was seventy-three. His monument is in the church of St. Bridget, before the chapel of St. Nicolas de Barie, which is all of his hand.

JORTIN, (Dr. John) a learned English Divine, was born in London, Oct. 23, 1698. He was trained at the Charter house school, where he made a good proficiency in Greek and Latin. In 1713 he was admitted member of Jesus College, Cambridge, and took the degree of B. A. in 1718, and M. A. in 1722. This year he distinguished himself by the publication

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of a few Latin Poems, entitled "Lusus Poetici," which were well received. Sept. 1723, he entered into deacons orders, and into priest's, the June following. He spent twenty-five years of his time in London, where he had employment, as a preacher in several chapels, with the emoluments of which, and a competency of his own, he supported himself and family in a decent, though private manner: dividing his leisure hours between his books and his friends, especially those of the literati, with whom he always kept up a close and intimate connection. In 1730, he published "Four Sermons upon the Truth of the Christian Religion;" the next year, "Miscellaneous Observations upon authors, ancient and modern," in two vols. 8vo. In 1751, Archbishop Herring bestowed upon him the living of St. Dunston in the East, London. And in 1755 conferred upon him the degree of D. D. This same year came out his first vol. of "Remarks upon Ecclesiastical History," 8vo. These "Remarks," were continued in four succeeding volumes, down to the year 1517, when Luther began the work of reformation. In 1756 he published "Six Dissertations upon different subjects," 8vo. In 1758 appeared his, "Life of Erasmus," in one vol. 4to. and in 1760, another volume 4to. containing "Remarks upon the works of Erasmus," and an "Appendix of Extracts from Erasmus and other writers."

In 1762 he was made domestic Chaplain to the Bishop of London, admitted into a prebend of St. Pauls, and soon after presented to the living of Kensington, where he performed the office of a good parish priest, till August 27, 1770, when being siezed with a disorder in the breast and lungs, he grew continually worse, and died September 5, in his seventy-second year.

ISÆUS, a celebrated Greek orator, and native of Chalsis, in Syria; the scholar of Lysius, and precep-

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tor of Demosthenes. He taught eloquence with reputation at Athens. He composed fifty orations, of which we have only ten remaining, which were admirably translated by Sir William Jones, in 1779.

ISELIN, (JAMES CHRISTOPHER) a German, learned in antiquities both ecclesiastical and profane, was born at Basil, 1681. He was made professor of History and eloquence at Marborough, in 1704; but was recalled to Basil to teach history and antiquity in 1707, when he was also devoted to the divinity chair in 1711. The academy of inscriptions and Belles Lettres at Paris, made him an honorary member, in the room of M. Cuper. Iselin was also librarian at Basil, where he died in 1737. He published a great number of valuable books.

JOUBERT, (LAURENCE) was born at Valence Dauphiny in 1530. Having made choice of physic for his profession, he went to Paris, where he studied that art under Sylvius, and going thence to Italy, he attended the lectures of L'Argentier. After this he continued his studies at Montbrison, a city in the county of Tarez. At last, going to Montpelier, he became the favorite diciple of Rondelet, upon whose death he succeeded to the regious professorship of physic, in that university in 1567. The fame of this physician was so prodigious, that nothing was deemed too difficult for his skill; insomuch, that Henry III. who passionately wished to have children, sent for him to Paris, to remove those obstacles which rendered his marriage fruitless; in which, however, he was disappointed. Joubert died in 1582. His writings in Latin and French, are numerous, the Latin were printed at Frankfort in 1582, 1599, and 1645, in two vols. folio: the greater part of which are upon physic and surgery.

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JOSEPHUS, (FLAVIUS) the ancient historian of the Jews, was born at Jerusalem, of parents who belonged to the priest-hood, about A. D. 37. He discovered great acuteness and penetration early, and made so quick a progress in the learning of the Jews, that he was often consulted by the chief priests and rulers of the city, even at the age of sixteen. He became of the sect of the Pharasees of which he was a great ornament. A. D. 63 he went to Rome, where a Jew comedian, who happened to be in favor with Nero, served him much at court, by making him known to Poppaca, whose protection was very useful to him. Upon returning to his country, where he found all things in tumult and confusion, he had the command of some troops; and distinguished himself at the siege of Jatapat, which he defended 7 weeks against Vespasian and Titus. Upon the reduction of this place, Vespasian granted him his life, at the intercession of Titus, who had conceived a great esteem for him; and carried him with him to the siege of Jerusalem. After the taking of Jerusalem, he attended Titus to Rome; where Vespasian gave him the freedom of the city, and settled a pension upon him. At Rome he cultivated the Greek language, and applied himself to write his history. He continued to experience favors under Titus and Domitian, and lived beyond the 13th year of Domitian, when he was fifty-six; for his books of antiquities end here, and yet after that period he composed his book against Apion.

His "History of the Jewish war and the destruction of Jerusalem," in seven books, was composed at the command of Vespasian, first in the Hebrew language for the use of his own countrymen, and afterwards offered to Vespasian in the Greek. It is singularly interesting and affecting, as the historian was an eye witness to all that he relates. His "Jewish Antiquities," in seventy books, and written in Greek, are also a very noble work: their history is deduced

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from the origin of the world to the 12th year of Nero, when the Jews began to rebel against the Romans. At the conclusion of the "Antiquities," he subjoined the "History of his own life," although in the editions of his works, it has usually been considered as a distinct production. He wrote also two books against Apion, a grammarian of Alexandria, and a great adversary of the Jews. We have also a discourse of his "Upon the martyrdom of the Maccabees," which is a master-piece of eloquence; for he was certainly a great orator, as well as a great historian. His works with latin verses, have been often published. They have also been translated into modern languages.

JULIAN, the Roman Emperor, commonly styled the Apostate, was the younger son of Constantius, brother of Constantine the great. He was born Nov. 6, 331 at Constantinople; and, according to the medals of him, named Flavius Claudius Julianus. During the life of Constantine, he was kept at the court in that city, and received the first rudiments of his education there; but, upon the death of this Emperor, all his relations being suspected of criminal actions, Julian's father was obliged to consult his safety by flight; and his son Julius's escape was entirely owing to Maro, bishop of Arethusa, without whose care he had inevitably perished in the persecution of his family. As soon as the storm was over, and Constantine, firmly seated on the Emperial throne, he sent young Julian to Eusubeius, bishop of Nicomedia, who took care to bring him up in the Christian faith; but at the same time put him into the hands of an eunuch called Mardonicus, to teach him grammar. Julian soon made very great progress in learning. As soon as he had attained the age of manhood, according to the Roman law, Constantius, raised him to the dignity of Cæsar, and gave him his sister Helena in marriage, and made him general of the army in

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Gaul. Julian filled his command with surprising abilities and shewed himself every way equal to the trust. Becoming now master of the world, he threw off the disguise of his religion, expressly professed himself to be a Pagan, ordered their temples to be set open, and re-established their worship. His aversion to his uncle Constantine and his cousin Constantius for the cruelties exercised in his family, had prejudiced him against the Christian religion. He was ambitious; and Paganism, had flattered and encouraged his views to the diadem. With a considerable mixture of enthusiasm, his superstition was excessive, and with these dispositions he came to the Empire. In an expedition against the Persians, in 363, he received a mortal wound upon his head, which put a period to his life the following night.

His works which are highly esteemed, were published in Greek and Latin by Spanheim, in 1696, two vols. folio.

ISIDORE (SAINT) was the most celebrated of the disciples of John Chrysostom. He professed the Monastic life from his youth, and retired from the world; but was far from being useless to it. This appears by his letters, of which he wrote no less than 3000; besides other works of great utility. He acquired a great reputation for learning and piety, and flourished in the time of the general council held in 421, as appears by his letters to St. Cyril of Alexandria. He died about 440; we have remaining 2012 of his letters in five books.

JUNIUS, [FRANCIS] or Francis du Don, was born at Heidelburg in 1589, and received the first elements of his education at Leyden. After the peace of 1609, he determined to fall in with the state of the times, and cultivate the arts of peace by a close ap-

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plication to study. In 1620, he went to England, and recommended himself by his learning and sweetness of manners, to the literati there, and being taken into the family of Thomas, earl of Arundel, he continued in it for the space of thirty years. Being informed there were some villages in Friesland, where the ancient language of the Saxons was preserved, he went thither, and lived two years among them. Then returning into Holland, he met with an old Gothic MS called the silver one, because the four Gospels are written in silver Gothic letters. He devoted his whole study in the explanation of it, which he completed in a little time; and published it with notes of Dr. Marshal, in 1668. He returned into England in 1673, in order to peruse such English Saxon books as had hitherto escaped his diligence, especially those in the Cottonian library. August 1677, upon the invitation of his nephew, Dr. Isaac Vossius, canon of Windsor, he went to his house, and there was seized with a fever, which carried him off November 19th following. His corpse was interred in St. George's chapel, within the castle; and the following year, a table of white marble was fixed to the wall, near his grave, with an inscription in Latin.

JUSTINIAN, the first Roman emperor of his name, was nephew of Justin I. and succeeded his uncle in the imperial throne, August 1, 527. He began his reign in the character of a most religious prince, publishing very severe laws against heretics, and repairing ruined churches; in this spirit, he actually declared himself protector of the church.—— While he was thus re-establishing Christianity at home, he carried his arms against the enemies of the empire abroad, with so much success, that he re-instated it in its antient glory. Belisarius conquered for him the Persians in 528, 542 and 543.

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The empire being now in the full enjoyment of a profound peace and tranqillity, Justinian made the best use of it, by collecting the immense variety and number of the Roman laws into one body. To this end, he selected ten of the most able lawyers in the empire, who, revising the Gregorian, Theodosian and Hermogeian codes, compiled one body called "The Code," out of them, to which the emperor gave his own name.

His conduct in ecclesiastical affairs was rash and inconsiderate. Toward the latter end of his life, he fell into an erroneous opinion concerning Christ's body, which he maintained had never been corruptible, nor subject to the natural infirmities of a human body. He carried it so far as to prepare an edict against those who maintained the contrary opinion, and intended to publish it; but was prevented by his death, which happened suddenly, in 565, at the age of eighty-three, and after a reign of thirty-nine years. It was this emperor who abolished the consulate.

JUVENAL, (DECIUS JUNIUS) the Roman satyric writer, was born about the beginning of the emperor Claudius's reign, at Aquinum, a town in Campania, since made famous by the birth of Thomas, (thence stiled) Aquinas, the much-famed founder of the scholastic philosophy. His father gave him a liberal education, and bred him up to eloquence.—In this he made great progress, and attended the bar, where he made a distinguished figure for many years. In this profession, he had improved his fortune and interest at Rome, before he turned his thoughts to poetry, the very stile of which, in his satires, speaks a long habit of declamation. Having, in his publications, strictured Paris, Domitian's favorite, though but a pantomime player, the emperor sent him into banishment, under pretence of giving him the com-

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mand of a cohort in the army which was quartered at Pentapolis, a city upon the frontiers of Egypt and Lybia. Juvenal was not idle during his stay there, but made such observations upon the ridiculous superstitions of that blinded people, as he afterward wrought up into a satire. After Domitian's death, he returned to Rome, sufficiently cautioned against attacking the characters of those in power.

We meet with nothing concerning his morals and way of life; but, by the whole tenor of his writings, he seems to have been a true, generous-spirited Roman, and a friend to liberty and virtue. It is supposed that he died about the eleventh year of Adrian, in the eighteenth year of his age.

KEITH (JAMES), field-marshal in the king of Prussia's service, was born in 1696, and was the younger son of William Keith, earl marshal of Scotland. After going through a regular course of education, his friends designed him for the profession of the law; but the bent of his genius inclined him to arms. The first occasion of drawing his sword was but an unhappy one. When he was eighteen, the rebellion broke out in Scotland. Through the instigations of the countess his mother, who was a Roman catholic, he joined the Pretender's party, and was at the battle of Sheriffmuir. The Pretender's army was routed, Keith was wounded, yet able to make his escape to France. Here he applied to those branches of education which are necessary to accomplish a soldier. He afterwards travelled through Italy, Switzerland and Portugal. In 1717, he had an opportunity of making an acquaintance with Peter, czar of Muscovy, at Paris, who invited him to enter into the Russian service; which offer, however, he declined. He then went to Madrid, where he obtained a commission in the Irish brigades, then commanded by the duke of Ormond. He afterwards was sent

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ambassador extraordinary to Muscovy, and, by the duke of Liria, was recommended to the service of the czarina, who promoted him to the rank of lieutenant-general, and invested him with the order of the Black Eagle.

After having served the Russians both in war and peace, the king of Prussia received him with all possible marks of honor, made him governor of Berlin, and field-marshal of the Prussian armies. He likewise distinguished him so far by his confidence, as to travel with him in disguise over a great part of Germany, Poland and Hungary.

This brave and experienced general, after having greatly distinguished himself in the late memorable wars of that illustrious monarch, was killed at the battle of Hochkirchen, and died in the bed of glory, in 1758.

KELLY, (HUGH) was born on the banks of Killarney lake, in Ireland, in 1739. A tolerable school-education was all his father could afford to give him. He was bound an apprentice to a stay-maker, with whom he served the whole of his time. In 1760, after the expiration of his indentures, he went to London, where he worked for some time at his trade.—By chance, in a public house, he became acquainted with an attorney, who invited him to his house, and employed him in copying and transcribing. Tired, however, of this drudgery, he soon after, about 1762, commenced author, and was intrusted with the management of "The Lady's Museum" "The Court Magazine," "The Public Ledger," "The Royal Chronicle," "Owen's Weekly Post," and some other periodical publications, in which he wrote many original essays and pieces of poetry, which extended his reputation. In 1767, "The Babler" appeared, in two pocket volumes, which had at first been inserted in "Owen's Weekly Chronicle," in single papers; as

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did "The Memoirs of a Magdalen," under the title of "Louisa Mildmay." His talents for satire recommended him to Mr. Garrick, who caused his first play of "False Delicacy", to be acted at Drury-lane. It was received with great applause, and from this time he continued to write for the stage with profit and success, until the last period of his life. As his reputation encreased, he began to turn his thoughts to some mode of supporting his family, less precarious than by writing, and for that purpose entered himself a member of the Middle Temple. He was called to the bar in 1774, and his proficiency in the study of the law, afforded promising hopes that he might make a distinguished figure in that profession. His sedentary course of life had, however, by this time, injured his health, and early in 1777, in the 38th year of his age, he died at his house in Gough-square. He was the author of seven plays.

KEPLER, (JOHN) was born at Wiel in the duchy of Wirtemburg, Dec. 27, 1571. He entered upon his studies in philosophy at Tubingen, immediately upon his father's death, in 1590, and, two years after, pursued the mathematics in the same university, under the famous Michael Moestlin. He made so much progress, and became so famous, that in 1593, he was invited to Gratz in Styria, to teach the mathematics there. He then applied himself entirely to astronomy, and published from time to time several works. Tycho Brahe, who had settled in Bohemia, and obtained from the emperor all sorts of conveniences for the perfecting of astronomy, was desirous of having Kepler with him. In 1600 Kepler with his family left Gratz and removed into Bohemia. But Tycho and Kepler did not agree very well together; yet, Tycho, before his death, introduced Kepler to the emperor at Prague, for it was upon this condition that Kepler had consented to leave Gratz, who received

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him very kindly, and made him his mathematician.—From that time Kepler enjoyed the title of mathematician to the emperor all his life, and gained more and more reputation every year by his works. Rodolphus ordered him to finish the tables begun by Tyche, which were to be called the "Rodolphine Tables," but so many difficulties arose during the progress of the work, that the tables were not finished and published till 1627. After struggling with poverty ten years at Prague, he began to think of quitting his quarters again. He was then fixed at Lintz by the emperor Mathias, who appointed him a salary from the States of Upper Austria. In 1613 he went to the assembly at Ratisbon to assist in the reformation of the Calendar; but returned to Lintz, where he continued to 1626. Nov. that year, he went to Ulm, in order to publish the "Rodolphine Tables," and afterwards in 1629, settled at Sagan in Silesia, where he published the second part of his "Ephemerides;" for the first had been published at Lintz in 1617. In 1630, in his 59th year, he died at Ratisbon, whither he had gone to solicit the payment of the arrears of his pension. His other works, besides that we have mentioned, declare him to be an extraordinary genius and wonderful astronomer.

KEPPEL, (Right Hon. Augustus Viscount) was second son of William Anne, second earl of Albemarle, who was married Feb. 21, 1722, to Lady Anne, daughter of Charles Lenox, first duke of Richmond. Lord Keppel early distinguished himself in the service of his country: he served on board the flag-ship of commodore Anson in the South Seas.—On the 11th of December, 1744, he was promoted to the rank of master and commander in the royal navy, and was soon after made post-captain. His activity, during this war, was manifested on a variety of occasions. In 1751, he was made commodore of a

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squadron in the Mediterranean; during his continuance on this station, he pressed the dey of Algiers in so spirited a manner, on account of some depredations committed on an English merchant-ship, that he exacted from that prince a very humiliating concession. He also, about the same period, concluded friendly treaties with the states of Tripoli and Tunis. On the rupture with France, in 1755, this officer was fixed upon to conduct the second expedition against Goree, and was, at the same time, invested with the command of the land forces destined for the enterprize; and though his squadron experienced several misfortunes during the passage, upon his arrival, Dec. 28, 1758, he employed his time so well, that Mr. St. Jean, the governor of Goree, surrendered at discretion the next day. He next signalized himself under Sir Edward Hawke, when he defeated the French under Mr. de Conflans. This action was fought off Belleisle, on the 20th of November, 1759; on which occasion, commodore Keppel, in the Torbay, of 74 guns, singled out the Theseus, of equal force, and engaged her so closely that she sunk. The conquest of Belleisle being concerted, commodore Keppel was appointed to command the navy force on this expedition, and sailing from Spithead, March 29, 1761, effected the reduction of the citadel of Palais, the capital of the island, on the 7th of June following.

On the declaration of war with Spain, immediately after, commodore Keppel was selected to command a division of the fleet under Sir George Pocock, on an attack against the Havannah. After this place surrendered ro the British arms, Mr. Keppel was very successful in taking many valuable French and Spanish prizes; and in the November of that year, he was promoted to the rank of rear-admiral of the blue.—On July 20, 1765, he was appointed one of the lords of the admiralty, in which post he continued till Dec. 1766, on October 18, 1770, he was promoted to the rank of rear-admiral of the red; on the 24th of the same month, he was advanced to the rank of vice-

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admiral of the white; on the 3d of February, 1776, he was constituted vice-admiral of the red; and Jan. 29, 1778, advanced to the rank of admiral of the blue; and, on a latter promotion, made admiral of the white. On April 22, 1782, he was created a peer of Great Britain, by the stile of viscount Keppel; and was, at two different periods since, first lord of the admiralty. Respecting his services during the late war, while he commanded the channel fleet, and the charges preferred against him by Sir Hugh Palliser, together with his acquittal, and the marks of honor that followed, they are too recent to be adverted to. We must, however, add, that on every occasion, he proved himself the friend of the meritorious, and the seaman's protector; and that no officer in the service possessed the love of the navy equal to himself. He died October 2, 1786, at his seat in Elder Hall, Suffolk.

KIMCHI, (RABBI DAVID) a famous Jewish commentator upon the old testament, who lived at the end of the 12th, and beginning of the 13th century. He was by birth a Spaniard, son of the Rabbi Joseph Kimchi, and brother of Rabbi Moses Kimchi, both men of eminent learning among the Jews: but he himself far exceeded them both, being the best grammarian in the Hebrew language the Jews ever had. This abundantly appears, not only from his commentary on the Old Testament, which gives great light into the literal sense of the Hebrew text, but also from a grammar and dictionary, which he wrote of the Hebrew language; both, by many degrees, the best in their kind.

KING, (DR. WILLIAM) an ingenious and humorous English writer, was born in London in 1663. He

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was allied to the noble families of Clarendon and Rochester. After going through a regular course of education, at Westminster school and the university of Oxford, he took his first degree in arts, December 8, 1685, proceeded regularly to M. A. July 6, 1688, and the same year commenced author. His first essay was to rescue the character and name of Wickliffe, the first English reformer, from the calumnies of Mons. Varillas, in "Reflections upon Mons. Varillas's History of Heresy, book 1, tom. 1, so far as relates to English matters." In 1690, he translated from the French of Mons. and Mad. Dacier, "The Life of Marcus Aurelius Antonius, the Roman Emperor." About the same time, he wrote "A Dialogue, shewing the way to modern Preferment." In 1693, he published a translation of the "New Manners and Characters of the two great Brothers, the Duke of Bouillon and Marshal Turenne." Early in the following year, appeared a very extraordinary piece, under the title of "An Answer to a Book which will be published next week," &c. In 1697, he took a share with his fellow-collegians at Christ Church, in the memorable dispute about the genuineness of Phalaris's Epistles; and, in the progress of the controversy, published his "Dialogues of the Dead." At the end of 1698, or early in 1699, came out "A Journey to London, in the year 1698." This was a specimen of that particular humor in which he excelled. Dr. King thought it better than any of his former works, as he frequently wrote afterwards under the name of "The Author of the Journey to London." In 1708, he published "Useful Transactions in Philosophy and other Sorts of Learning;" ands oon after finished his "Art of Love, with a preface, containing the Life of Ovid." In 1709, he also published "The Art of Cookery, in Imitation of Horace's Art of Poetry." Also a volume of "Miscellanies."

Aug. 3, 1710, appeared the first number of "The Examiner," a work in which he was partly employed. In 1711, Dr. King very diligently employed himself

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in publishing that very useful book for schools, his "Historical Accounts of the Heathen Gods, and Heroes, necessary for the understanding the ancient Poets," a work still in great esteem, and of which there have been several editions. About the same time, he translated "Political Considerations upon refined Politics;" and also employed himself on "Ruffinus." Towards the close of 1711, his pecuniary affairs, which, by his neglect, often were deranged, began to assume a favourable aspect; and he was recommended by his firm friend, Swift, to the Gazetteer office, an office under the government. His declining state of health, however, obliged him, about Midsummer 1712, to resign his office.

We have two publications of Dr. King, in the course of this year, besides his "Ruffinus"—"Britannia's Palladium," and "Useful Miscellanies, Part I. 1712." He seems to have intended a continuation, if his life had been prolonged. On Christmas-day, 1712, he yielded up his breath, with great patience and resignation.

KHERASKOF, (MICHAEL) a Russian of a noble family, has excelled in several pieces of composition. His works are "A Poem upon the utility of Science;" several Tragedies and Comedies; Pindarick Odes, Anacreontics, Fables, Idyls, and Satires: a romance called "Ariadne & Theseus;" "Numa Pompilius;" a poem in four cantos, and an epic poem in several cantos, called the "Rossiada," written in Iambic measure of six feet in rhyme. This work is greatly admired by the natives; and may justly be considered as forming an epoch in the history of their poetry. His merit did not fail of acquiring the reward due to his extraordinary talents; having been successively appointed Vice President of the college of mines, Counsellor of State, and curator of the university of Moscow.

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KIRCHER, (ATHANASIUS) a famous philosopher and mathematician, and withal a most learned man, was born at Fulde in Germany, in 1601. He entered into the society of Jesuits, in 1618; after going through the regular course of studies, during which he shewed most amazing parts and industry, he taught Philosophy, Mathematics, the Hebrew and Syrian languages, in the University of Wurtzburg, in Franconia. The war, which Gustavus Adolphus of Sweden, made in Germany, disturbing his repose here, he retired into France, and settled in the Jesuits College at Avignon, where he was in 1635. He was afterwards called to Rome, to teach Mathematics in the Roman college; which he did six years. He spent the remainder of his life in that city; and for some time, professed the Hebrew language. He died in 1670, after having published as many works, as one would think, might employ a good part of his life even to transcribe; for they consist in twenty-two volumes in folio, eleven in quarto, and three in octavo.

KIRCHMAN, (JOHN) a learned German, was born in 1575 at Lubec, where his father was a merchant. After having studied in his native place till he was eighteen years of age, he passed four years at the University of Franckfort, on the Oder, and afterwards some time at the Universities of Jena and Strasbourg. He then travelled with a young gentleman through France and Italy, and on his return to Germany, gave such proofs of his learning that he was appointed professor of poetry at Rostock. The work which he published in 1604, "De funeribus Romanorum," gained him the reputation of a very learned man. He afterwards published another work, "De Annulis," which was also much esteemed, as it illustrated antiquity very well in that particular. In 1618 he was made principal or rector of the College of Lu-

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bec, which function he performed the remainder of his days with the utmost approbation; and died March 20, 1643. Besides the two works already mentioned, he was the author of several treatises upon logic and rhetoric.

KIRSTENIUS, (PETER) a professor at Upsal, and physician extraordinary to Christina, queen of Sweden, was born December 25, 1577, at Breslaw, in Silesia. He early studied the Greek and Latin tongues, to which he also joined a little Hebrew and Syriac. As physic was his intended object, he cultivated natural philosophy, botany, and anatomy with the greatest care, in his native place. Afterwards, he went to visit the universities of Leipsic, Wirtemburg, and Jena, and having made a great progress, during four years, under the professors there, he took a journey into the Low Countries, and into France. He took a doctor of physic's degree at Basil, in 1601, and then he visited Italy, Spain, England, and even Greece and Asia. On his return to Silesia, he applied himself intirely to the study of Arabic, and to the practice of physic. He succeeded greatly in his application to that language, and was so zealous to promote the knowledge of it, that he employed all the money he could spare in printing Arabic books. He afterwards removed into Prussia, where he had an opportunity of entering into the family of the famous Chancellor Oxenstiern, whom he accompanied into Sweden, where, in 1636, he was appointed professor of physic in the university of Upsal, and physician to the queen. But he did not enjoy these advantages above four years; for he lived only till the 8th of April, 1640. It is observed in his epitaph, that he understood twenty-six languages. He published several works, for which divines are as much obliged to him, as those of his own faculty.

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KLEIST, [EDWARD CHRISTIAN DE] a famous German poet, and a soldier of distinguished bravery, was born a Leblin, in Pomerania, in 1715. At nine years of age he was sent to pursue his studies at Cron, in Poland, and he afterward studied at Dantzick and Konigsburg. At twenty-one years of age, he accepted of a post in the Danish army, and then applied himself to the study of all the sciences that have a relation to military affairs, with the same assiduity as he had before studied civil law. In 1740, at the beginning of the reign of Frederic II. king of Prussia, Mr. de Kleist went to Berlin, and was presented to his majesty, who made him lieutenant of his brother Prince Henry's regiment; and he was in all the campaigns which distinguished the first five years of the king of Prussia's reign. In 1749, he obtained the post of captain; and in that year, published his excellent poem on the Spring. Before the breaking out of the last war, the king chose him, with some other officers at Potsdam, companions to the young prince Frederic William of Prussia. In the first campaign, in 1756, he was nominated major of Hausen's regiment, which being in garrison at Leipsic, he had time to finish several new poems.—After the general battle of Rosbach, in which the French army was totally defeated, and partly annihilated, the king gave him, by an order of his own hand-writing, the inspection of the great hospital established at Leipsic. In 1758, prince Henry coming to Leipsic, Mr. de Kleist desired to serve in his army, with the regiment of Hausen, which was readily granted. On the 12th of August, 1759, was fought the bloody battle of Kunnersdorf, in which he fell. He attacked the flank of the Russians, and assisted in gaining three batteries. In these bloody attacks, he received twelve contusions. His post of major obliged him to stay behind the ranks; but he no sooner perceived the commander of the battalion wounded and taken away, than he instantly put himself at the head of his troop. He led his battalion

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in the midst of the terrible fire of the enemy's artillery, against the fourth battery. He called up the colours of the regiment, and, taking an ensign by the arm, led him on. Here he received a ball in the left arm, and having only two fingers left on his right hand, he held his sword with the two last fingers and the thumb. He still pushed forward, and was within thirty steps of the battery, when his right leg was shattered by the wadding of one of the great guns, and he fell from his horse, crying to his men, "My boys, do not abandon your king." By the assistance of those who surrounded him, he endeavoured twice to remount his horse; but his strength forsook him, and he fainted. He was then carried behind the line, where a surgeon, attempting to dress his wounds, was shot dead. The Cossacs arriving soon after, stripped Mr. de Kleist naked, and threw him into a miry ditch, where some Russian hussars found him in the night, and laid him upon some straw, near the grand guard, covered him with a cloak, and brought him some bread and water. In the morning, one of them offered him a piece of silver, which he refused; on which the hussar tossed it upon the cloak that covered him, and then departed with his companions. Soon after, the Cossacs returned, and took all that the generous hussars had given him. Thus, he again lay naked on the earth, and in that cruel situation continued till noon, when he was known by a Russian officer, who caused him to be conveyed in a waggon to Frankfort on the Oder, where he arrived in the evening, in a very weak state, and was instantly put into the hands of the surgeons. But, the fractured bones separating, broke an artery, and he died by the loss of blood.—The city of Frankfort being then in the hands of the Russians, they buried this Prussian hero with all military honors. Mr. de Kleist's poems, which are greatly admired, are elegantly printed, in the German language, in two vols. 8vo.

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KNELLER, [Sir GODFREY] an eminent painter, was born at Lubeck, a city of Holstein, about 1648. Being at first designed for military employment, he applied himself to the mathematics, particularly to fortification: but his genius leading him strongly to drawing figures after the historical manner, at the age of seventeen his father sent him to Italy, where he made great progress in the art of painting so as to be courted by many noble families for whom he drew several histories, portraits and family pictures, by which his fame was considerably increased. By the importunity of some friends he was prevailed upon to come to England. He drew the picture of Charles II. who afterwards sent him to France, to draw the French king's picture, where he had the honor likewise of drawing most of the Royal family. About this time Charles II. died, and at Kneller's return from France, he was well received by king James and his queen, who constantly employed him until the revolution; after which he continued principal painter to king William, who dignified him with the honor of knighthood. He had the honor of drawing ten crowned heads, viz. four kings of England, and three queens; the Czar of Muscovy; Charles III. king of Spain; and the French king Lewis XIV. besides several Electors and princes. By this means, his reputation became so universal, that the emperor Leopold dignified him as a nobleman and knight of the holy Roman empire.

Besides the honors already mentioned, Sir Godfrey Kneller was, out of the great regard paid to him by the university of Oxford, presented by that body with the degree of Doctor of the Civil Law. He was also admitted gentleman of the privy chamber of king William, to queen Anne, and to George I. (who created him a baronet.) He died at Whitton near Hampton Court, Oct. 27, 1723, and was buried there. A monument by Rysbach was erected for him in Westminster-Abbey, with a flattering Epitaph by Pope.

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KNOLLES, (RICHARD) an Englisman, was born in Northamptonshire, and educated at Oxford, after which he became master of the free-school at Sandwich, in Kent. He did much good in his profession, and sent many well-grounded scholars to the universities. He composed "Grammaticæ Latinæ, Græcæ, et Hebraicæ compendium, cum radicibus, Lond. 1600." His "History of the Turks," which was first printed in 1619, folio, and which he spent twelve years in composing, immortalized his name. He also wrote "The Lives and Conquests of the Ottoman Kings and Emperors, to the year 1610," which was not printed till after his death, in 1621, to which time it was continued by another hand. And, lastly, he wrote "A brief Discourse of the greatness of the Turkish Empire." He died at Sandwich, in 1610, and left behind him the character of a judicious, learned, and worthy man.

KOULI KHAN, (THAMAS, alias NADIR) a surprising character, was born in 1687, at a village in the province of Cherasan, in Persia. His father was a shepherd, and the son, in his youth, followed the same occupation. He was soon weary, however, of that humble way of life. He stole 700 sheep from his father, which he sold at Mesched; and, with the money he received for them, got together 6000 lawless fellows, put himself at their head, and began to rob the caravans. He continued this method of life seven years, and acquired great riches by his robberies. He then offered his services to the Schah Thamas, whose throne Eschref, an usurper, now possessed, to deliver his country from its enemies, the Aghwans, who had lorded it over the Persians for five years, with the utmost barbarity. The Sophi gave him the command of his army. The new general entirely defeated the numerous army of Esch-

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ref, conducted Schah Thamas in triumph to Ispahan, and established him upon the throne of his ancestors. Kouli Khan having taken Esehref prisoner, ordered both his eyes to be put out, and, some days after, had him beheaded. The jewels which were seized, being of an inestimable value, he took to himself. The money, which amounted to six millions in specie, he distributed among the soldiers, and secured their affections by this liberality.

He compelled the province of Candahar to return to their obedience, and obliged the Great Mogul to restore all that he had taken during the troubles of Persia. He then hastened back to succour the Sophi, whom he supposed to be engaged with the Turks.—But he was surprised to find, when he came near Ispahan, that he had concluded a peace with the Porte, disbanded his army, and sent him orders to do the same. These orders he received with indignation, exclaimed against the ignominious peace, and his effeminate prince. Instead of disbanding his army, which now consisted of 70,000 men, he marched with it to Ispahan, seized the Schah Thamas, imprisoned him in a strong fortress; and, in an assembly of the chief men of Persia, got him deposed, and his son, an infant of six months old, proclaimed Schah, by the name of Schah Abbas the IIId. In his name, Kouli Khan assumed to himself the sovereign power, and presently issued a manifesto, disclaiming the late peace with the Turks. In consequence of this manifesto, he marched towards the Turkish frontiers. This war continued three years, in which he displayed the greatest military talents, and obtained the most signal victories that are to be met with in history. After having recovered all that had been taken from Persia, he concluded a peace with the Ottoman Porte, in 1736. The following year, the young Schah Abbas died. Kouli Khan convoked an assembly of the chief men of the kingdom, and recommended to them to choose a new Schah, or

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king, endowed with such qualifications as might prevent the misfortunes they had experienced in former reigns, and maintain the glory of their monarchy.—As soon as he had retired, some of his creatures proposed to petition him, to accept of the Persian diadem. Not one offered any objections, but the high-priest, which were soon silenced by a bow-string; and the next day Kouli Khan was proclaimed with all the testimonies of public joy. As he thought war would be a better prop to his throne than peace, he immediately carried his victorious arms against the Mogul; and, in one single battle, conquered almost that whole empire. In this expedition, he killed 200,000 people, and brought away a treasure worth above 140 millions sterling, in which was the imperial throne, set with diamonds, of an immense value. He now thought of chastising the Usbec Tartars, who had been his secret enemies during all his wars. He twice defeated them, though superior in number, and took their capital, Buchara, by storm; upon which, all the country submitted to the conqueror. But he fell into a state which seemed to border upon distraction. He attempted to change the religion of Persia to that of Omar, hanged up the chief-priests, put his own son to death, and was guilty of such cruelty, that he was assassinated in 1747, in his 60th year, having reigned above 20 years over one of the most powerful empires on the globe.

KUHNIUS, (JOACHIM) a very learned German, was born in 1647, at Gripswalde, a town of Pomerania. Great care was taken of his education. In 1668, he went to the university of Jena, where he applied himself to divinity and the belles lettres.—Travelling making one part of the education of a German, he visited the most celebrated towns in

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Franconia. In 1676, he was elected Greek professor in the principal college of Strasburg. Ten years he acquitted himself honorably in this professorship, and then was made Greek and Hebrew professor in the university of the same town. He died December 11, 1697, aged 50. He published, 1st. "Animadversiones in Pollucem, 1680," 12mo.—2d. "Aeliani variæ Historiæ, libri xiv. Argent, 1685,8vo." 3d. "Diogenes Laertius de vitis philosophorum, Amsterdam, 1692, 2 vols. 4to. After his death were published, 4th. "Questiones philosophicæ ex sacris Veteris et Novi Testamenti, Argent, 1698," 4to. 5th. Pausaniæ Græciæ descriptio, Lipsiæ, 1716," folio.

KUSTER, (LUDOLF) a learned critic, was born in 1670, at Blomburg, a little town in Westphalia.—He distinguished himself early in life, and became tutor to the two sons of the count de Schwerin, prime minister of the king of Prussia. In 1699, he passed over into England, and the year following into France, where his chief employment was, to collate Suidas with the manuscripts in the king's library. About the end of this year, he returned to England, and, in four years, finished his edition of Suidas: it came out at Cambridge in 1705. He was honored with the degree of doctor by the university of Cambridge, and soon after called to Berlin, to take possession of the professorship, which formerly had been promised him. He afterwards resigned his place, and went to Amsterdam, where, in 1710, he published an edition of "Aristophanes." He also gave an edition of "Mill's Greek Testament," the same year, in which he had compared the text with twelve manuscripts, which Mill never saw.—The Jesuits, at Antwerp, afterwards, brought him over to the Roman Catholic religion, and the king of France rewarded him with a pension of 2000 livres;

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but he did not enjoy this new settlement long, for he died Oct. 12, 1716. He published several works of a smaller kind. His chief excellence was his skill in the Greek language, to which he almost entirely devoted himself.

LABAT, (John Baptist) a celebrated traveller, of the order of St. Dominic, was born in 1663, at Paris, and taught philosophy at Nancy. In 1693, he went to America, in quality of missionary, and at his return to France, in 1705, was sent to Bologna, to give an account of his mission to a chapter of the Dominicans. He continued several years in Italy; but at length, returning home, died at Paris, Jan. 6, 1738. His principal works are, 1st. "Nouveau Voyage aux Isles de l'Amerique," 6 vols. 8vo. 2d. "Voyage en Espagne et en Italy," 8 vols. 12mo.—3d "Nouvelle Relation de l'Afrique Occidentale," 5 vols. 12mo. 4th. "Voyage du Chevalier des Merchais in Guinee," 4 vols. 12mo. And, 5th. "La Relation historique de l'Ethiopie Occidentale," 4 vols. 12mo.

LAFITAU, a French Jesuit, distinguished by his taste for belles lettres and history, died about 1755. He was a missionary among the Iroquois; and his work, entitled "Mœurs des Sauvages Americains, camparees aux Mœurs des premiers temps," and printed at Paris in 1723, in 2 vols. 4to. is much esteemed.

LAMBIN, (Denis) a noted commentator upon the classics, was born in 1516, at Montrevil, in Pi-

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cardy. Applying himself to polite literatue, he made an extraordinary progress therein, especially in the critical knowledge of the classic authors. He published commentaries upon Plautus, Lucretius, Cicero, and Horace; he translated into Latin, Aristotle's Morals and Politics, and several pieces of Demosthenes and Æschyne's. He died in 1572.

LAMPRIDIUS, (Ælius) a Latin historian, who flourished under the emperors Dioclesian and Constantine, in the fourth century. We have, of his writings, the lives of four emperors, viz. Commodus, Antonius, Diadumenus, and Heliogabalus.

LANCASTER, (Nathanael) was many years rector of Stanford Rivers, in Essex. We have, of him, the "Essay," a sermon, under the title of "Public Virtue: or, the Love of our Country." It was printed in 1746, 4to. He was also author of a long, anonymous, rhapsodical poem, called, "The old Serpent; or, Methodism triumphant," 4to. He died June 20, 1775.

LANDEN, (John) a mathematician, distinguished by many excellent publications, was born at Peakirk, near Peterborough, in February, 1719. In 1755, he published, in 4to, "Mathematical Lucubrations; containing new improvements in various branches of the mathematics." In 1758, appeared a small 4to, entitled, "A Discourse concerning the Residual Analysis: a new branch of the Algebraic Art, of very extensive Use, both in pure Mathematics and Natural Philosophy." In 1764, Mr. Landen published, in 4to, the first book of his "Resi-

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dual Analysis," in which he appears to have carried his discovery to a great degree of perfection. In 1771, he published, in 4to, "Mathematical Memoirs, respecting a variety of subjects; with an Appendix, containing Tables of Theorems for the calculation of Fluents, vol. 1." In 1781, "Observations on Converging Series, occasioned by Mr. Clark's Translation of Mr. Largna's Treatise on the same subject." Illness often confined Mr. Landen to his bed for months together; yet, nothing could abate his ardor for mathematical study; for the second volume of his "Mathematical Memoirs" published in 1790, was written and revised during the intervals of his disorder. He just lived to see his work finished, and received a copy of it the day before his death, which happened on the 15th of January, 1790, at Milson, near Peterborough.

LANGBAINE, (GERARD) a learned English writer, was born at Barton Kirke, in Westmoreland, about 1608. He had acquired a good reputation in the university some years before he appeared in the literary republic, when his edition of "Longinus" was printed at Oxford, in 1636, 8vo. This was followed by several other publications, which were so many proofs of his loyalty to Charles I. after the breaking out of the civil wars. His writings made him very popular in the university, so that, in 1644, he was elected keeper of their archives; and in 1645, provost of his college; both which places he held till his death, Feb. 16, 1657.

LASCARIS, (CONSTANTINE) one of those learned Greeks, who quitted Constantinople upon its being taken by the Turks in 1453, and took refuge in Italy. He taught the Greek language and polite li-

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literature first at Milan, and afterwards at Messina. He died at Old Messana, about the end of the 15th century, and left his library to the senate, who erected a marble monument over him. He was author of a "Greek Grammar," which was printed by Ætus Manutius, and other small works of a similar kind.

LATOUR, (M. DE) an eminent painter, was born at St. Quintin, in 1705. His active genius displayed itself at an early period. At the age of thirty-three, he was admitted into the royal academy of painting; and it was not long before he was called to court. He painted all the royal family; and both court and city crowded to his closet. His house was resorted to by the most distinguished artists, philosophers, and literati of the capital. Amongst the useful establishments to which Mr. Latour turned his thoughts, painting, the source of his fame, and, in a great measure, of his fortune, particularly claimed his attention. He gave four hundred guineas to found an annual prize for the best piece of linear, and aerial perspective, alternately, to be adjudged by the academy of painting at Paris. Persuaded, too, of the benefits of good morals, and useful arts, he founded an annual prize of twenty guineas, to be distributed by the academy of Amiens to the most worthy action, or most useful discovery in the arts. He also founded and endowed two establishments, one for the support of indigent children, the other an asylum for distressed age; and, at St. Quintin, a free school for drawing.

Having enjoyed all the pleasures attached to celebrity, in the capital, Mr. Latour at length retired to the place of his nativity, to enjoy the purer ones of rendering his fellow creatures happy. His entrance into St. Quintin resembled a triumph: here, at the age of eighty-four, he finished his career.

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LAW, (EDMUND) was born in 1702 in the parish of Cartmel, in Lancashire. In 1723 he took his degree of bachelor of arts; in 1727 that of master of arts and in the same year, he was elected fellow of Christ's college. In 1748 he was appointed archdeacon of Carlisle. In 1769 he was promoted to the See of Carlisle. Dr. Law was first known to the public, in 1729, by a translation of arch-bishop King's "Essay on the Origin of Evil." In 1735 he published "An Enquiry into the ideas of Space, Time, Immensity, and Eternity;" and, in 1745, "Considerations on the Theory of Religion;" to which are added, "Reflections on the Life and Character of Christ." Besides these large works he published a tract upon the nature and end of Catechising; several pieces on the controversy concerning an Intermediate State; and in 1744, a pamphlet entitled, "Considerations on the propriety of requiring a subscription to articles of Faith." He died at his seat in Rose-Castle, Cumberland, Aug. 14, 1787, aged 85.

LEAKE, (SIR JOHN) a brave & successful English Admiral, was born in 1656 at Rotherhithe, in Surrey. His father instructed him in both mathematics and gunnery, with a view to the navy, and entered him early into that service as a midshipman; in which station he distinguished himself, at the memorable engagement between Sir Edward Sprague and Van Tromp, in 1673, being then no more than seventeen. In 1688, James II. having resolved to fit out a strong fleet to prevent the invasion from Holland, Leake had the command of the Firedrake fire-ship, and distinguished himself by several important services; particularly, at the siege of Londonderry in Ireland. Soon after he had the command given him of the Eagle, a third rate of 70 guns. In 1692 the distinguished figure he made in the famous battle of La

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Hogue, procured him the particular friendship of Admiral Churchill; he continued to behave on all occasions with great reputation, till the end of the war, when, upon concluding the peace of Ryswick, his ship was paid off Dec. 5, 1697. Upon the declaration of war against France, he received a commission, June 24, 1702, from Prince George, appointing him commander in chief of the ships designed against Newfoundland. He arrived there with his squadron in August, and destroying the French trade and settlements, restored the English to the possession of the whole island.

Upon his return home, he was appointed Rear-admiral of the Blue, and Vice admiral of the same squadron; but declined the honor of knighthood, which however he accepted the following year; when he was engaged with admiral Rook, in taking Gibraltar. Soon after this, he particularly distinguished himself in the general engagement off Malaga; and being left with a winter guard at Lisbon for those parts, he relieved Gibraltar in 1705, which the French had besieged by sea, and the Spaniards by land, and reduced to the last extremity. February 1705, he received a commission, appointing him Vice admiral of the White; and in March, relieved Gibraltar a second time. March 6, he set sail for that place; and, on the 10th, attacked five ships of the French fleet coming out of the bay, of which two were taken, two more run ashore, and were destroyed. The same year Sir John was engaged in the reduction of Barcelona: after which being left at the head of a squadron in the Mediterranean, he concerted an expedition to surprize the Spanish galleons in the bay of Cadiz; but this proved unsuccessful. In 1706, he relieved Barcelona, and thereby occasioned the siege to be raised by king Philip. Presently after this success at Barcelona, Sir John reduced the city of Carthagena; from whence, proceeding to those of Alicant and Joyce, they both submitted to him; and he conclu-

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ded the campaign of that year with the reduction of the island of Majorca. In 1707, he was advanced to be admiral of the White, and commander in chief of her majesty's fleet. In this command he returned to the Mediterranean and surprising a convoy of the enemy's corn, sent it to Barcelona; and thereby saved that city and the confederate army from the danger of famine. In 1708 he sailed with his fleet to the island of Sardinia, which being soon reduced by him to the obedience of king Charles, that of Minorca was soon after surrendered to the fleet and land forces.

Having brought the campaign to so happy a conclusion, he returned home, where during his absence, he had been appointed one of the council to the Lord High Admiral, and was likewise elected member of parliament for Rochester. December the same year, he was made a second time Admiral of the fleet, in 1709 appointed one of the Lords of the Admiralty. In 1711, he was the third time made admiral of the fleet, and again in 1712, when he conducted the English forces to take possession of Dunkirk. Before the expiration of the year, the commission of admiral of the fleet was given to him a fifth time. Upon her majesty's decease, Aug. 1, 1714, his post of Rear admiral was determined; and he was superseded as admiral of the fleet by Mathew Aylmer, Esq. in November 5. In the universal change that was made in every public department, upon the accession of George I. admiral Leake could not expect to be excepted. After this he lived privately at Greenwich, where he died Aug. 1, 1720, in his 65th year.

LEAKE, (JOHN) was born near Kirkoswald, in Cumberland. After having gone through a regular course of education, he devoted his attention to medicine. He attended the hospitals in London, and being admitted a member of the corporation of

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surgeons, an opportunity presenting itself of extending his knowledge, by visiting foreign countries, he embarked for Lisbon, visited several parts of Italy, and, on his return to London, commenced business as a surgeon and man-midwife, in the neighbourhood of Piccadilly. He soon after published "A Dissertation on the Properties and Efficacy of the Lisbon Diet-drink," which he administered with success in many very desperate cases of lues, scrophula, and the scurvy. He passed the usual examination of the president and censors of the London College, with uncommon eclat. He then commenced lecturer in the obstetric art, by delivering to the faculty his "Lecture Introductory to the Theory and Practice of Midwifery," which passed through four editions, in 4to. In 1765, he purchased a piece of ground, on a building lease, and afterwards presented to the public the original plan for the institution of the Westminster Lying-in Hospital. As soon as the building was raised, he voluntarily, and without any consideration, assigned over to the governors, all his right of the above premises, in favor of the hospital; and published, in 1773, a volume of "Practical Observations on the Child-bed Fever;" and, in 1774, "A Lecture, Introductory to the Theory and Practice of Midwifery; including the History, Nature, and Tendency of that Science: publicly delivered, October 4, 1773," 8vo. which was afterwards considerably varied, enlarged, and published in two volumes, under the title of "Medical Observasions and Instructions on the Nature, Treatment, and Cure of various Diseases incident to Women." In 1791, he was seized with an indisposition of the breast, which was imagined to have been produced by his application in composing "A practical Essay on the Diseases of the Viscera, particularly those of the Stomach and Bowels." He recovered from that illness, and the work was published in 1792. Soon after the publication of this work; he had a return

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of his former complaint, and Dr. Leake was found dead in his bed.

LEE, (CHARLES) a major general in the service of the United States, during the revolutionary war, was an Englishman by birth, and the youngest son of John Lee, a colonel in the British service.

From his early youth he was ardent in the pursuit of knowledge; and being an officer at eleven years of age, may be considered as having been born in the army. This circumstance deprived him of some regularity with respect to the mode of his education, yet his genius led him assiduously to cultivate the fields of science, and he acquired a competent knowledge in the languages of Greece and Rome; while his fondness for travelling gave him also an opportunity of attaining the Italian, French, German and Spanish.

Having laid a good foundation, tactics became his favorite study, and it seemed to be the height of his ambition to distinguish himself in the profession of arms. We accordingly find him very early in America, commanding a company of grenadiers, and he was wounded at the battle of Ticonderoga, where General Abercrombie was defeated.

When he returned to England, from America, after the reduction of Montreal, he found a general peace was in contemplation. The cession of Canada to the French was then talked of—a circumstance, which gave great uneasiness to the Americans. On this occasion he published a pamphlet, shewing the importance of Canada to Great-Britain; which was highly approved of by all the friends of America. The celebrated Dr. Franklin, in particular, was pleased to say, "that it could not fail of making a salutary impression." In the year 1762, he bore a colonel's commission, and served under general Burgoyne, in

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Portugal; in which service, he acquitted himself with the greatest honour.

When a general conclusion was at length put to the war, he returned to England from Portugal, after having received the thanks of his Portuguese majesty by whose ambassador, he was, likewise, recommended in the strongest terms to the British court. At this period, likewise, one of the principal secretaries of state was his particular friend and patron, so that he had every reason to expect promotion in the English army. But here his attachment, his enthusiasm for America interfered and prevented. The great Indian, or what we call Pondiach's war broke out, which the ministerial agents thought it their interest to represent it as a matter of no consequence; whilst on the other hand, the friends of America asserted it would be attended with dreadful waste, ravage and desolation. This brought him once more to publish for the defence and protection of this country, by which he lost the favour of the ministry and shut the door to all hopes of preferment in the British army.

Mr. Lee, however, could not content himself in a life of idleness and inactivity. He, therefore, left his native country and entered into the Polish service, where he continued for some time and was greatly respected by his Polish majesty. During the years 1771, 1772 and part of 1773, he travelled through most countries of Europe; but being upon his return to London much dissatisfied with the appearance of the political horizon, he embarked for New-York on the 16th of August, and arrived there on the 10th of November following. At this period, the controversy between Great Britain and her colonies began to be serious, and the general concerted a design in favour of America, in case it came to an open rupture.

The destruction of the British East-India Company's tea, at Boston, the 16th of December, was a

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prelude to the calamities, which afterwards ensued. At this crisis, general Lee's mind was not unobservant or inactive; he both by his conversation and his pen, animated the colonists to a great degree, and persuaded them to make a persevering resistance.

During this winter, and the ensuing summer, he visited most places of eminence from Virginia to Boston, at which last place he arrived on the first of August, 1774. The most active political characters on the American theatre, received him every where with joy, considering his presence amongst them as a most propitious omen. General Gage had now issued his proclamation; and though Lee was on half pay in the British service, it did not prevent him from expressing his sentiments in terms of the most pointed severity against the ministry. In short, he blazed forth a whig of the first magnitude, and communicated a great portion of his spirit to all with whom he conversed. As he continued travelling from place to place, he became known to all, who distinguished themselves in this important opposition; his company and correspondence were eagerly courted, and many occasional political pieces, the production of his pen, were eagerly read, and much admired; and from this popularity, there is no reason to doubt, but he expected he should soon become the first in military rank on this continent.

General Gates was, at that time, settled on a plantation in Berkly county, Virginia; and having a great friendship for Lee, persuaded him to purchase a very valuable tract of land, in his neighbourhood, of about two thousand seven hundred acres. On this business, General Lee left his friends in the northern states, and returned to Virginia, where he remained till the month of May 1775, when he again presented himself at Philadelphia. Congress was then assembled; the battle of Lexington, and some other matters, had ripened the contest; and Lee's active and enterprising disposition was ready for the most

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arduous purposes. He therefore accepted the commission of major general from Congress, and resigned that which he held in the British service.

This he did in a letter, which he transmitted to Lord Barrington, then secretary at war; in which he assured his lordship that though he had renounced his half pay, yet whenever it should please his majesty to call him forth to any honourable service against the enemies of his country, no man would obey the summons, with more zeal and alacrity than himself; but he, at the same time, expressed his disapprobation of the present measures in the most direct terms, declaring them to be so "absolutely subversive of the rights and liberties of every individual subject; so destructive to the whole empire at large, and ultimately so ruinous to his majesty's own person, dignity and family, that he thought himself obliged, in conscience as a citizen, Englishman and a soldier of a free state, to exert his utmost to defeat them."

Professing such sentiments; and as he had made war his study from his youth, seen a variety of service and greatly distinguished himself for courage and abilities, his vanity no doubt prompted him to have expected a commission as second if not first in the command of the American armies. This, however, was not the case. The illustrious WASHINGTON was appointed Generallissimo of the Continental forces, and Ward took rank of General Lee, who, whatever might be his sentiments, seemed willing for the present to acquiesce. General Ward, however, having given in his resignation, on the evacuation of Boston, Lee of course became second in command.

On the 21st of June, Generals Washington and Lee, left Philadelphia, in order to join the troops near Boston. They were accompanied out of the city, for some miles, by a troop of light horse, and by all the officers of the city militia, on horseback; and, at this time, General Lee was accounted, an

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really was, a great acquisition to the American cause. —They arrived at the camp of Cambridge, July 2d 1775, where the people of Massachusetts received them with every testimony of esteem, and the Congress of that colony not only presented an address to his excellency general Washington, as commander in chief, but, from a sense of the military abilities of general Lee, presented one to him also, couched in terms of the highest respect. The general remained with this army till the year 1776, when gen. Washington having obtained intelligence of the fitting out of a fleet at Boston, and of the embarkation of troops from thence, which, from the season of the year and other circumstances, he judged must be destined for a southern expedition, gave orders to general Lee, to repair, with such volunteers as were willing to join him, and could be expeditiously raised, to the city of New-York, with a design to prevent the British from taking possession of New-York and the North River, as they would thereby command the country, and the communication with Canada. The general, on his arrival, began with putting the city in the best posture of defence, that circumstances would admit of; disarming all such persons upon Long Island, and elsewhere, whose conduct and declarations had rendered them suspected of designs unfriendly to the views of Congress. He likewise gave orders to colonel Ward, to secure the whole body of professed tories on Long Island. This occasioned so universal an alarm, that even the congress of New-York endeavoured to check the general in this business, by informing him, in a letter, that the trial and punishment of citizens belonged to the provincial congress, and not to any military character, however exalted. To this the general answered, that, when the enemy was at their doors, forms must be dispensed with; that his duty to them, to the continental congress, and to his own conscience, had dictated the measure; that, if he had done wrong,

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he would submit himself to the shame of being reputed rash and precipitate, and undergo the censure of the public; but, he should have the consciousness of his own breast, that the pure motives of serving the community, uncontaminated by pique or resentment against individuals, urged him to the step.—The general also drew up a *Test*, which he ordered to be offered to those who were reputed inimical to the American cause; a refusal to take this, was to be construed into an avowal of their hostile intentions; upon which their persons were to be secured, and sent to Connecticut, where, it was judged, they could not be so dangerous. Thus the general excited the people to every spirited measure, and intimidated, by every means in his power, the friends of the English government. His determined and decisive disposition had an amazing influence both on the army and people; and the steps he proposed for the management of those who disapproved of the American resistance, struck a terror wherever he appeared.

Congress had now received the account of general Montgomery's unsuccessful expedition against Quebec. As the most flattering expectation had been entertained of the success of this officer, the event threw a gloom on American affairs. To remedy this disaster, Congress directed their attention to general Lee; and resolved, that he should forthwith repair to Canada, and take upon him the command of the army of the United Colonies in that province. To this he readily consented; but, whilst preparations were making for the important undertaking, Congress changed their determination, and appointed him to the command of the southern department, in which he became very conspicuous, as a vigilant, brave, and active officer. His extensive correspondence, his address under every difficulty, and his unwearied attention to the duties of his sta-

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tion, all evinced his great military capacity, and extreme usefulness in the cause he had espoused.

Every testimony of respect was paid him by the people of the Northern colonies, and he experienced a similar treatment in his journey to the Southward. Great, in particular, was the joy on his arrival in South Carolina, where his presence was seasonable and absolutely necessary, as Sir Henry Clinton was actually preparing for an invasion of that province. He soon diffused an ardour amongst the military, attended with the most salutary consequences, and his diligence and activity at Charleston, previous to the attack on Sullivan's island, which happened on the 28th June 1776, contributed in an eminent degree to the signal success which was there obtained by the American arms.

Soon after this, the situation of affairs, rendered it necessary for Congress to order General Lee to the Northward. He accordingly returned with great expedition, in the beginning of October, and repaired to the camp at Harlaem, with leave to visit the posts in New-Jersey, if he should judge it necessary.

On the 13th December 1776, he marched with all the men he could collect, to join General Washington, who had assembled the Pennsylvania militia to secure the banks of the Delaware. From the distance of the British cantonment, he was betrayed into a fatal security, by which, in crossing the upper part of New-Jersey from the North River, he fixed his quarters and lay carelessly guarded at some distance from the main body. This circumstance being communicated to Colonel Harcourt, who commanded the British light horse, and had then made a desultory excursion at the head of a small detachment, he conducted his measures with such address and activity, that Lee was carried off, though several guarded posts and armed patroles lay in the way. Great was the joy of the British, and equal the consternation of the Americans, at this unexpected

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event. The making of a single officer prisoner in other circumstances, would have been a matter of little moment, but in the present state of the continental forces, where a general deficiency of the military skill prevailed, and the inexperience of the officers, was even a greater grievance, the loss of a commander whose spirit of enterprize was directed by great knowledge in his profession, acquired by actual service, was indeed of the highest importance.

The Congress on hearing this news, wrote General Washington, desiring him to send a flag to General Howe, for the purpose of enquiring in what manner General Lee was treated: and if he found that it was not agreeable to his rank, to send a remonstrance to General Howe, on the subject. This produced much inconvenience to both sides, and much calamity to individuals. A cartel had some time before been established for the exchange of prisoners between the Generals Howe and Washington, which had hitherto been carried into execution as far as circumstances would admit of; but as Lee was particularly obnoxious to government, it was said, that General Howe was tied down by his instructions from parting with him on any terms, now that fortune had placed him in his power. General Washington, not having at this time, any prisoner of equal rank, proposed to exchange six field officers for him, the number being intended to balance that disparity, or if this was not accepted, he required that he should be treated suitably to his station, according to the practice of civilized nations, till an opportunity offered for a direct and equal exchange. To this, it was answered, that as Mr. Lee was a deserter from his majesty's service, he was not to be considered as a prisoner of war; that he did not at all come within the conditions of the cartel and could receive no benefit from it. This brought on a fruitless discussion: in the mean time, however, General Lee was

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strictly guarded with the vigilance of a state criminal of the first consequence. This conduct not only suspended the operation of the cartel, but induced retaliation on the American side; and Col. Campbell, who had hitherto been treated with great humanity by the people of Boston, was now thrown into a dungeon.

These British officers, who were prisoners in the Southern colonies, though not treated with equal rigour, were likewise abridged of their parole, it was, at the same time, declared, that their future treatment should in every degree, be regulated by that, which Gen. Lee experienced, and that their persons should be answerable, in the utmost extent, for any violence, that was offered to him. Thus matters continued, till the capture of the British army under General Burgoyne, at Saratoga, Oct. 17th, 1777. A change of conduct then took place towards Lee; he was allowed his parole in New-York, dined with many principal officers and families, and a short time after was exchanged.

The first military scene, in which General Lee appeared was likewise his last; we mean the affair of Monmouth, where in consequence of his disorderly retreat, with the flower of the corps under his command and unsoldier-like reply to General Washton, a final stop was put to his career in the American army. Previous to this affair, his character in general, stood high as a military man, and many of the warmest friends of America greatly esteemed him, on account of the important services he had rendered the United States.

From the beginning of the contest, he had excited and directed the military spirit which pervaded the continent: his conversation raised an emulation amongst the officers, and he taught them to pay a proper attention to the health, cloathing and comfortable subsistence of their men; and to this, his zeal was unwearied in inculcating the principles of liberty

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amongst all ranks of people; hence it is said, that a strong party was formed in Congress, and by some discontented officers in the army, to raise Lee to the first command, and it hath been suggested by many that Lee's conduct at the battle of Monmouth was intended to effect this plan; for could the odium of the defeat have been, at that time, thrown on Gen. Washington, and his attack of the British army, been made to appear rash and imprudent, there is great reason to suppose, he would have been deprived of his command.

It hath been observed by some writers on this subject, that when Gen. Lee was taken prisoner the American army was on no par with the Royal forces; but the case was much changed on his return from captivity. He found them improved, and daring enough to attack even the British grenadiers with firmness and resolution. Had not this been the case, and Gen. Lee when ordered to attack the rear of the Royal army, seen his men beat back with disgrace, unwilling to rally and acting with fear and trepidation, his retreat would have been necessary and his conduct crowned with applause; but disappointed in this view, the retreat has been generally and, as we think, very justly imputed to himself, as he could not alledge the want of spirit in his troops as a justification of his conduct.

In consequence of Lee's conduct on this occasion, he was put under arrest, and tried by a court martial at Brunswick, the 4th of July following. The charges exhibited against him were:

1st. For disobedience of orders in not attacking the enemy on the 28th of June, agreeable to repeated instructions.

2dly. For misbehavior before the enemy on the same day, by making an unnecessary, disorderly and shameful retreat.

3dly. For disrespect to the commander in chief in two letters dated the 1st July, and the 28th June.

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The court met by several adjournments, till the 12th of August, when they found the unfortunate general guilty of the several charges adduced against him and sentenced him to be suspended from any commission in the armies of the United States for twelve months; and this sentence was afterwards confirmed by Congress.

He now retired disgusted and disappointed to his estate in Berkely county, Virginia, where he remained living in a stile peculiar to himself, in a house more like a barn than a palace. Glass windows and plaistering would have been luxurious extravagance, and his furniture consisted of a very few necessary articles; however, he had got a few select valuable authors, and these enabled him to pass away his time in this obscurity. In the autumn of 1782, he began to be weary with the sameness of his situation; and experiencing his unfitness for the management of country business, he came to a determination to sell his estate, and procure a little settlement near some sea-port town, where he might learn what the world was doing and enjoy the conversation of mankind.

He, therefore, left Berkley, and came to Baltimore, where he stayed a week with some old friends, and then took his leave for Philadelphia, where he took lodgings at an inn—the sign of the Convestogoe waggon, in Market-street. After being three or four days in the city, he was seized with a fever, which cut him off, after an illness of a few days, 2d October, 1782. In his last struggle, he seemed to have lost his senses, and, it is said, that the last words he was heard to express were, "Stand by me, my brave grenadiers."

"The character of general Lee, (says Dr. Gordon) was full of absurdities and qualities of a most extraordinary nature. His understanding was great, his memory capacious, and his fancy brilliant. His mind was stored with a variety of knowledge, which he collected from books, conversation, and travels.

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He was a correct and elegant classical scholar, and both wrote and spoke his native language with propriety, force and beauty. From these circumstances, he was, at times, a most agreeable and instructive companion. His temper was naturally sour and severe. He was seldom seen to laugh, and scarcely to smile. The history of his life is little else than the history of disputes, quarrels and duels, in every part of the world. He was vindictive to his enemies. His avarice had no bounds. He never went into a public, and seldom into a private house, where he did not discover some marks of ineffable and contemptible meanness. He begrudged the expence of a nurse in his last illness, and died in a small, dirty room, in the tavern called the Convestogoe waggon, designed chiefly for the accommodation of common countrymen, attended by no one but Mr. Oswald, the printer, who had served as an officer under him. He was both impious and profane. In his principles, he was not only an infidel, but he was very hostile to every attribute of the Deity. His morals were exceedingly debauched. His manners were rude, partly from nature, and partly from affectation. His appetite was so whimsical, as to what he ate and drank, that he was at all times, and in most places, a most troublesome guest. He had been bred to arms from his youth, and served as lieutenant colonel amongst the British, as colonel amongst the Portuguese, and afterwards as aid-de-camp to his Polish majesty, with the rank of major-general."

"He was extremely useful to the Americans in the beginning of the revolution, by inspiring them with military ideas, and a contempt for British discipline and valour. It is difficult to say, whether the active and useful part he took in the contest, arose from personal resentment against Great Britain, or from a regard to the liberties of America. It is certain he reprobated the French alliance and republican form of government, after he retired from the

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American service. He was in the field, brave in the highest degree; and with all his faults and oddities, was beloved by his officers and soldiers. He was devoid of prudence, and used to call it a *rascally virtue*. His partiality to dogs was too remarkable not to be mentioned in his character. Two or three of these animals followed him generally wherever he went. When Congress confirmed the sentence of the court martial, suspending him for twelve months, he pointed to his dog and exclaimed, "O that I were that animal, that I might not call *man* my brother. Two virtues he possessed in an eminent degree, viz. sincerity and veracity. He was never known to deceive or desert a friend; and he was a stranger to equivocation, even where his safety or character were at stake.

We shall conclude this article with the following extract from his last will and testament, which will afford our readers some tolerable idea of general Lee's religious opinions. "I desire most earnestly (says he) that I may not be buried in any church, or church-yard, or within a mile of any presbyterian or anabaptist meeting-house; for, since I have resided in this country, I have kept so much bad company, when living, that I do not choose to continue it when dead. I recommend my soul to the creator of all worlds, and of all creatures, who must, from his visible attributes, be indifferent to their modes of worship or creeds, whether Christians, Mahometans, or Jews; whether instilled by education, or taken up by reflection; whether more or less absurd; as a weak mortal can no more be answerable for his persuasions, notions, or even scepticism in religion, than for the color of his skin."

LAY, (BENJAMIN) an Englishman by birth, was brought up to the sea, and sailed some years in the

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West India trade. About the year 1710, he married, and settled in Barbadoes; but the wretched situation of the poor negroes in that island so preyed upon his benevolent temper, that he thought it his duty to bear an open testimony against the conduct of their masters, in all companies, by which means he became so unpopular, that he left the island in disgust, and settled in the then province of Pennsylvania. He fixed his home at Abington, ten miles from Philadelphia, from whence he made frequent excursions to the city, and to different parts of the country.

At the time of his arrival in Pennsylvania, he found many of his brethren, the people called Quakers, had fallen so far from their original principles, as to keep negro slaves. He remonstrated with them, both publicly and privately, against the practice; but frequently with so much indiscreet zeal, as to give great offence. He often disturbed their public meetings, by interrupting or opposing their preachers for which he was once carried out of a meeting-house, by two or three friends. Upon this occasion, he submitted with patience, to what he deemed a species of persecution. He lay down at the door of the meeting-house, in a shower of rain, till divine worship was ended; nor could he be prevailed to rise till the whole congregation had passed over him in their way to their respective homes.

To shew his indignation against the practice of slave keeping, he once carried a bladder filled with blood into a meeting, and in the presence of a whole congregation, thrust a sword into it which he had concealed under his coat, exclaiming at the same time, "Thus shall God shed the blood of those persons, who enslave their fellow creatures." The terror of this extravagant and unexpected act produced swoonings, in several of the women of the congregation.

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He once went into the house of a friend in Philadelphia, and found him seated at breakfast, with his family around him. Being asked to sit down and breakfast with them, he said, "Dost thou keep slaves in thy house?" Upon being answered in the affirmitive, he said, "Then I will not partake with thee, of the fruits of thy unrighteousness."

He took great pains to convince a farmer and his wife, in Chester County, of the iniquity of keeping negro slaves, but to no purpose. They not only kept their slaves, but defended the practice. One day he went into their house, and after a short discourse upon the inhumanity of separating children from their parents, a circumstance, which frequently occurred in the slave trade, he seized the only child of the family, (a little girl about three years of age) and pretended to run away with her. The child cried bitterly, "I will be good, I will be good," and the parents shewed signs of being alarmed. Upon observing this scene, Mr. Lay said, very emphatically, "You *see* and *feel* now a little of the distress you occasion every day, by the inhuman practice of slave keeping."

But Mr. Lay did not limit his pious testimony against the vice of slave keeping only. He was also opposed to every species of extravagance. Upon the introduction of tea, as an article of diet, into Pennsylvania, his wife brought home a small quantity of it, with a set of cups and saucers. Mr. Lay took them from her, brought them to the city, and, from the balcony of the court-house, scattered the tea, and broke the cups and saucers, in the presence of some hundred spectators, delivering, at the same time, a striking lecture upon the folly of preferring that unwholesome herb, with its expensive appurtenances, to the simple and wholesome diet of our country.

In 1737, he wrote a small treatise on negro slavery, which he brought to Dr. Franklin, to be print-

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ed. Upon looking it over, the Doctor told him that it was not paged; and that there appeared to be no order nor arrangement in it. "It is no matter, (said Mr. Lay) print any part thou pleasest first." This book contained many pious sentiments, and strong expressions against negro-slavery; but even the address and skill of Dr, Franklin, were not sufficient to connect its different parts together, so as to render it an agreeable or useful work. This book is in the library of the city of Philadelphia.

Mr. Lay was extremely attentive to young people. He took great pleasure in visiting schools, where he often preached to the youths; upon which occasions, he frequently carried religious books along with him, in a basket, and distributed them as prizes amongst the scholars.

He was fond of reading; and in the print we have of him, which is to be seen in many houses of Philadelphia, he is drawn reading, in the mouth of a cave, from the circumstance of his frequenting such a retirement, for the sake of privacy and meditation. The book he appeared most fond of was "Tryon on Happiness," and this he generally carried with him in all his excursions.

He was a severe enemy to idleness, insomuch, that when he could not employ himself out of doors, or when he was tired of reading, he used to spend his time in spinning. His common sitting-room was hung with skains of thread, spun entirely by himself, and all his clothes were of his own manufactory.

He was kind and compassionate to the poor; but had no pity on common beggars, as he used to say, "there was no man or woman, who was able to go abroad to beg, who could not earn four-pence a day, and that that sum was enough to keep any person above want or dependance, in this country.

He was extremely temperate in his diet, living chiefly upon vegetables, and his drink was pure wa-

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ter. From a desire of imitating our Saviour in every thing, he once attempted to fast for forty days; but this experiment had nearly cost him his life. He was obliged to desist from it, long before the expiration of the forty days: but the fasting, it was said, so much debilitated his body, as to accelerate his death, which happened at his own house in Abingdon, in the year 1760, and in the eightieth year of his age.

In reviewing the history of this extraordinary man, we cannot help absolving him of his weaknesses, when we contemplate his many active virtues. He was the pioneer of that war, which has since been carried on so successfully against the slavery and commerce of the negroes. Perhaps the turbulence and severity of his temper were necessary to rouse the torpor of the human mind, at the period in which he lived, to this interesting subject. The meekness and gentleness of Anthony Benezet, who completed what Mr. Lay began, would, probably, have been as insufficient for the work performed by Mr. Lay, as the humble piety of De Renty, or of Thomas a Kempis, would have been to have accomplished the works of the zealous Luther, or the intrepid John Knox, in the sixteenth century.

LEDYARD, (JOHN) The celebrated American traveller, was a native either of the East end of Long-Island or Connecticut, which of the two we are not certain. His father having died whilst he was yet a child, the care of his education devolved on his grandfather, John Ledyard, Esq. who gave him a grammatical education at Hartford. When he was about eighteen years of age, his grandfather died, in consequence of which, he was left to follow the bent of his own inclination. Possessed of a heart breathing a good will to mankind, he now turned his attention

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to the study of divinity. With this view, he went to Dartmouth college, where he became acquainted with the manners of the Indians, and studied, with great success, the means of recommending himself to their friendship. This was afterwards of infinite service to him, as well in his voyage with the late celebrated capt. Cook, as in his travels amongst savage nations.

His pecuniary circumstances obliged him to quit the college without completing the usual course of academical education; and now his enterprizing genius began to exert itself. Being in want of money to defray the expence of a journey to Hartford, by land, he built a canoe 50 feet in length and three in breadth; he also erected a booth of willows over her stern, to shelter him from the inclemency of the weather, and procured some dried venison for sustenance in his intended voyage: thus furnished he embarked for Hartford. He had 140 miles to sail in his canoe, in a rapid river with which he was totally unacquainted; but his determined perseverance surmounted every obstacle, and he arrived safe at the place of his destination, to the astonishment of all, who was acquainted with the hazards to which he had been exposed.

Yielding to the impulse of his enterprising genius, he soon after, went as a common sailor from New-York to London, where he entered corporal of marines, with captain Cook, then bound, on a voyage of discovery, to the north-west coast of America.—He was a favorite with captain Cook, and was present at his tragical death.

His friends, having heard nothing of him for ten years, had given him up for dead, when they were surprised by a visit from him, in 1781. At this time, he published an account of Cook's voyage. He also offered his services to several merchants, to conduct a trading voyage to the north-west coast of America: but, not meeting with encouragement, he

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again embarked for England, in 1782. His desire to explore unknown countries was too great to suffer him to remain long inactive. He felt a strong anxiety to penetrate the American continent from the north-western coast, where he had been with captain Cook, to the eastern coast, with which he was already acquainted. Having determined to traverse this vast continent, from the Pacific to the Atlantic ocean, he resolved to embark in a vessel, which was prepared to sail, on a voyage of commercial adventure, to Nootka Sound; and, accordingly, expended in sea-stores, the greater part of the money with which his chief patron and benefactor, Sir Joseph Banks, president of the Royal Society, had liberally supplied him. But the scheme being frustrated, by the rapacity of a custom-house officer, who had seized and detained the vessel, for reasons which, on legal enquiry, proved to be frivolous, he determined to travel over land to Kamtschatka, from whence the passage to the western coast of America is extremely short, with not more than ten guineas in his purse, which was all he had left. He crossed the British Channel, to Ostend, and proceeded thence to the capital of Sweden, from whence, as it was winter, he attempted to traverse the gulf of Bothnia, on the ice, in order to reach Kamtschatcka, thereby, the shortest way; but, finding, when he came to the middle of the sea, that the water was not frozen, he returned to Stockholm, and taking his course northward, walked into the arctic circle, and, passing round the head of the gulph, descended, on its eastern side, to Petersburgh.

There he was soon noticed as a very extraordinary person. Without stockings or shoes, and too much poverty to provide himself with either, he received and accepted an invitation to dine with the Portuguese ambassador. To this invitation, it was probably owing, that he was able to obtain the sum of twenty guineas, for a bill on Sir Joseph Banks, which

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he candidly confessed he had no authority to draw; but which, in consideration of the business that he had undertaken, and of the progress that he had made, Sir Joseph, he believed, would not be unwilling to pay. To the ambassador's interest it might also be owing, that he obtained permission to accompany a detachment of stores, which the empress had ordered to be sent to Yakutz, for the use of Mr. Billings, an Englishman, at that time in her service.

Thus accommodated, he travelled eastward, through Siberia 6000 miles to Yakutz, where he was kindly received by Mr. Billings, whom he remembered on board captain Cook's ship, in the situation of astronomer's servant, but to whom the empress had now entrusted the scheme of the northern discoveries.

From Yakutz, he proceeded to Oczackow, on the coast of the Kamtschatka sea; from whence he meant to have passed over to that peninsula, and to have embarked on the eastern side, in one of the Russian vessels, which trade to the western shores of America; but finding that the navigation was completely obstructed by the ice, he returned again to Yakutz, to wait for the conclusion of the winter.

Such was his situation, when in consequence of suspicions not hitherto explained, or resentments for which no reason is assigned, he was seized in the empress's name by two Russian soldiers, who placed him in a sledge, and conveying him in the depth of winter, through the desarts of the northern Tartary, left him at last on the frontiers of the Polish dominions. As they parted, they told him, that if he returned to Russia, he would be hanged. Misery and hardships were now become familiar to him. Though it is scarcely possible to conceive a human being capable of sustaining the accumulated misfortunes he experienced on this occasion, yet he bravely struggled with, and finally surmounted them all.

In the midst of poverty, covered with rags, worn

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out with continual fatigue, exhausted by disease, without friends, without credit, unknown, and full of misery, he found his way to Koningsburgh.—There, in the hour of his utmost distress, he resolved, once more, to have recourse to his old benefactor, and he luckily found a person who was willing to take his draught for five guineas on the president of the Royal Society.

With this assistance, he arrived in England, and immediately waited on Sir Joseph Banks, who told him, knowing his temper, that, he believed, he could recommend him to an adventure, almost as perilous as the one from which he had returned; and then communicated to him the wishes of the association for discovering the inland countries of Africa.

Mr. Ledyard replied, that he had always determined to traverse the continent of Africa, as soon as he had explored the interior parts of North America. Sir Joseph gave him a letter of introduction, with which he immediately waited on Mr. Beaufoy, the gentleman who had the direction of the intended journey. "Before I had learned from the note," says Mr. Beaufoy, "the name and business of my visitor, I was struck with the manliness of his person, the breadth of his chest, the openness of his countenance, and the inquietude of his eyes. I opened the map of Africa before him, and tracing a line from Cairo to Sennar, and from thence westward, in the latitude and supposed direction of the Niger I told him, that was the rout by which I was anxious that Africa might, if possible, be explored. He said, he should think himself singularly fortunate, to be entrusted with the adventure. I asked him, when he would set out? To-morrow morning, was his answer."

On this grand adventure, Mr. Ledyard left London, June 30th, 1788, and reached Cairo, in Egypt, on the 19th of August, from whence he transmitted such accounts to his employers, as plainly shewed

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he was a traveller of great observation and reflection, endowed with a mind for discovery, and formed for atchievments of the greatest hardihood and peril.—He had promised his next communication from Senner, about six hundred miles south of Cairo; but, death put an end to the hopes that were entertained of his projected journey.

We shall conclude this short sketch, with Mr. Ledyard's character of the female sex. "I have always remarked, that women, in all countries, are civil, obliging, tender, and humane; that they are ever inclined to be gay and cheerful; timorous and modest; and that they do not hesitate, like men, to perform a generous action. Not haughty, arrogant, nor supercilious; they are full of courtesy, and fond of society; more liable, in general, to err than man, but generally more virtuous, and performing more good actions than he. To a woman, either civilized or savage, I never addressed myself, in the language of decorum or friendship, without receiving a decent and friendly answer—with men, it hath been otherwise.

"In wandering over the barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland, rude and churlish Frisland, unprincipled Russia, and the wide-spreading region of the wandering Tartar—if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so; and to add to this virtue (so worthy of the appellation of benevolence) their actions have been performed in so free and kind a manner, that, if I was dry, I drank the sweetest draught—and, if hungry, I eat the coarsest morsel, with a double relish."

We have understood, from a quarter on which we can depend, that a number of the MSS. of this extraordinary person are in the hands of his brother, Dr. Isaac Ledyard, the present health officer of the port of New-York.—Should the Doctor think proper

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to publish them, they would, no doubt, be found highly interesting and curious.

LEMERY, (NICHOLAS) a celebrated chemist, was born November 17, 1645, at Rouen, in Normandy, of which parliament his father was a proctor, and of the reformed religion. Nicholas, having received a suitable education at the place of his birth, was put apprentice there to an apothecary; but, finding that his master knew little of chemistry, he left him in 1666, and went to improve himself in that art at Paris; there he stayed but two months, and then proceeded to travel through France, in quest of some master of abilities. In this resolution he went to Montpelier, where he continued three years with Mr. Vernant, an apothecary, who gave him an opportunity of performing several chemical operations, and of reading lectures, also, to some of his scholars. These lectures were very useful to him, and he made such advances in chemistry, that, in a little time, he drew all the professors of physic, as well as other curious persons, at Montpelier, to hear him; leaving, always, some new discoveries to instruct and entertain the most able among them.—This raised his reputation so high, that he practised physic in that university, without a doctor's degree. Returning to Paris, he at length provided himself with a laboratory of his own, and might have been made a doctor of physic, but he chose to be an apothecary, on account of his attachment to chemistry, in which he opened public lectures, and had so great an affluence of scholars, that he had scarce room to perform his operations. He now found out some chemical secrets, which he sold to good profit. But, in 1681, his life began to be disturbed on account of his religion, and he received orders to quit his employ. In 1683, he crossed the sea to England, where he was well received by Charles II. who gave

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him great encouragement. Yet, as the face of the public affairs there appeared no more promising of quiet than in France, he resolved to return thither. He now took the doctor's degree at Caen; and repairing to Paris, had a great deal of business for a while, but did not find that tranquillity he desired.—At last, the edict of Nantz being revoked in 1685, he was forbid to practise his profession, as well as other protestants. At length, he sunk under the persecution, and entered into the Romish church, in the beginning of 1686. This change procured him a full right to practise physic; and what with his pupils, his patients, and the sale of his chemical secrets, he made considerable gains.

Upon the revival of the Royal Academy of Sciences, in 1699, he was made an associate chemist, and became a pensionary. In 1715, June 12, he died, at the age of seventy. He published, 1st. "A Course of Chemistry." 2d. "An Universal Pharmacopœia." 3d. "An Universal Treatise of Drugs." And, 4th. "A Treatise of Antimony; containing the chemical Analysis of that Mineral."

LEO X. Pope of Rome, was descended from the ancient family of the Medicei, and was called John de Medicis. He was born in Florence in 1475, and instructed in Greek and Latin literature by the best masters. At eleven years of age, he was made an archbishop, by Lewis XI. of France; and, at fourteen, a cardinal, by pope Innocent VIII. The Medicei being overthrown, and driven from Florence by Charles IX. of France, he spent many years in exile; but returning to Rome in 1503, he found great favor with Julius II. Some years after, he was invested with the dignity of legate by that pope, and was in that quality in the army which was defeated by the French near Ravenna, in 1512. He was taken prisoner, and, during his captivity, is

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said to have made a wonderful experiment of the ascendancy which superstition has over the minds of the soldiers, who, when they had overcome him, shewed him so much veneration, that they asked his pardon for gaining the victory, besought him to give them absolution for it, and promised never to bear arms against the Pope. He was raised to the pontificate March 11, 1513, when he was no more than thirty-seven. Having been educated by preceptors who had taught him perfectly the belles lettres, he loved and protected men of wit and learning. The literati, as well as professors of arts and sciences, of what religion or country they may be, ought to reflect upon this pope's memory with gratitude. He was a lover and patronizer of learned men, and learning; he spared neither care nor expence in recovering the manuscripts of the ancients, and in procuring good editions of them; and he equally favoured arts and sciences, being himself a man of taste.

But, the most memorable particular relating to this pope was, his very undesignedly giving birth to the Reformation. Leo being of a rich and powerful family, and withal of a high and magnificent spirit, entertained an idea of building the sumptuous church of St. Peter, which was begun by Julius II. and required large sums to finish. The treasure of the apostolic chamber was exhausted, and the pope was so far from being enriched by his family, that he had contracted large debts before his advancement to the pontificate, which he had increased by his profuse manner of living since. Finding himself, therefore, in no condition to bear the charges of such an edifice, he was forced to have recourse to extraordinary methods. Leo, therefore, in 1517, published general indulgences throughout Europe, in favor of those who would contribute any thing to the building of St. Peter's, and set persons in each country to preach them up, and to receive money for that purpose. In

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Germany, the Dominicans were preferred to the Augustine friars, who had hitherto been employed in that office; and this, together with the bare-faced, mercenary manner of doing it, provoked Martin Luther, who was of the order of St. Augustine, to preach against them. And thus the reformation began; nor could all the bulls of Leo and his successors against Luther and his adherents, nor all the various policy of the court of Rome, stop its progress. Leo died, Dec. 2, 1581, in the forty-fourth year of his age, and ninth of his pontificate. Some think his death was occasioned by poison. Several of his letters are preserved by various authors, besides the sixteen books written in his name by his secretary Bembus, and printed in the works of that cardinal.

LINNÆUS, (CHARLES DE) the father of modern botany, was the son of a Swedish divine, and born, May 24, 1707, at Koeshult, in the province of Smaland, in Sweden, of which place his father had the care when his son was born, but was, soon after, preferred to the living of Stenbrihult, in the same province, where dying, in 1748, at the age of seventy, he was succeeded in his cure by another son. In 1717, young Linnæus was sent to school at Mexsio, where, as his opportunities were enlarged, his progress in all his favourite pursuits was proportionably extended. At this early period, he paid attention to other branches of natural history, particularly to the knowledge of insects, in which he made a great proficiency. The first part of his academical education Linnæus received under professor Stobæces, at Lund, in Scania, who favored his inclinations to the study of natural history.

This eminent man, whose talents enabled him to reform the whole science of natural history, accumulated, very early in life, some of the highest honors that await the most successful proficients in me-

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dical science, since we find that he was made professor of physic and botany, in the university of Upsal, at the age of thirty-four; and, six years afterwards, physician to his sovereign, king Adolphus, who, in the year 1753, honored him still further, by creating him knight of the order of the Polar Star.—His honors did not terminate here, for, in 1757, he was ennobled; and, in 1776, the king of Sweden accepted the resignation of his office, and rewarded his declining years, by doubling his pension, and a liberal donation of landed property, settled on him and his family.

Linnæus had made many tours. He traversed what is called the Lapland Desert, a tract of territory destitute of villages, cultivation, or any convenience, and inhabited only by a few straggling people. In this district, he ascended a noted mountain called the Wallevary. From hence, he crossed the Lapland Alps into Finmark, and traversed the shores of the North Sea, as far as Saltero. His journies from Lala and Pitha, on the Bothnian gulph, to the North Shore, were made on foot, while he was attended by two Laplanders, one his interpreter, and the other his guide. In this journey, he was wont to sleep under the boat with which they forded the rivers, as a defence against the rain and the gnats, which, in the Lapland summer, are not less teizing than in the torrid zone. In descending one of these rivers, he narrowly escaped perishing by the oversetting of the boat, and lost many of the natural productions which he had collected. In short, he suffered incredible fatigues and hardships, in climbing precipices, passing rivers in miserable boats, suffering repeated vicissitudes of extreme heat and cold, and, not unfrequently, hunger and thirst. He visited and examined several mines in Sweden, where he formed his first sketch of his system of mineralogy, which appeared in the early editions of the "Systema Naturæ," but was not exemplified till 1768.

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He was sent, with several other naturalists, by the governor of Dalekarlia, into that province, to investigate its natural productions. After accomplishing the purpose of this expedition, he resided some time in the capital of Dalekarlia, where he taught mineralogy and the docimastic art, and practised physic. He travelled over many other parts of Denmark and Germany, and fixed in Holland, where he chiefly resided until his return to Stockholm.—Having been honored with a gold medal by the royal academy of sciences at Stockholm, for a paper on the subject of promoting agriculture and all branches of rural œconomy; and having likewise obtained a premium from the imperial academy of sciences at Petersburg, for a paper relative to the doctrine of the sexes of plants, he died Jan. 11, 1778, aged seventy-one.

LIVIUS, (TITUS) the best of the Roman historians, was born at Patavium, or Padua. He sprung from an illustrious family, which had given several consuls to Rome, yet was himself the most illustrious person of his family. We know but few circumstances of his life, none of the ancients having left any thing about it; and so reserved was he, with regard to himself, that we should be as much at a loss to determine the time his history was written in, if it were not for one passage, which accidentally escaped him. He tells us there, that "that the temple of Janus had been twice shut since the reign of Numa, once in the consulship of Manlius, after the first Punic war was ended, and again in his own time, by Augustus Cæsar, after the battle of Actium." Now, as the temple of Janus was thrice shut by Augustus, and a second time in the year of Rome 780, Livius must have been employed upon writing his history between that year and the battle of Actium. It appears, however, from hence, that he spent

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near twenty years upon it, since he carried it over to beyond 740. He was then come to Rome, where he long resided; and some have supposed, for there is not any proof of it, that he was known to Augustus before, by some philosophical dialogues which he had dedicated to him.

He used to read part of his history, while he was composing it, to Mæcenas and Augustus, and the latter conceived so high an opinion of him, that he pitched upon him to superintend the education of his grand-son, Claudius, who was afterwards emperor. After the death of Augustus, he returned to the place of his birth, where he was received with all imaginable honor and respect, and there he died in the fourth year of the reign of Tiberius, aged above seventy. Some say, he died on the same day with Ovid: it is certain that he died the same year. Scarce any man was ever more honored, alive as well as dead, than this historian.

His history, like other great works of antiquity, is transmitted down to us exceedingly mutilated and imperfect. His books were originally an hundred and forty-two, of which are extant only thirty-five.

Though we know nothing of Livy's family, yet, we learn from Quintilian, that he had a son, to whom he addressed some excellent precepts in rhetoric.—An ancient inscription speaks also of one of his daughters, named Livia Quarta, the same, perhaps, that espoused the orator Lucius Magius, whom Seneca mentions, and observes, that the applauses he usually received from the public, in his harangues, were not so much on his own account, as for the sake of his father-in-law.

LIVINGSTON, (William L. L. D.) late governor of the state of New-Jersey, was descended from a respectable family in the state of New-York.

He was, by nature, blessed with a genius and ta-

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lents far superior to the common level. His mind was great and comprehensive; his imagination brilliant, refined and elegant; and his memory strong and retentive. Those natural endowments were early polished by the best education our infant country could, at that time, afford, and all these advantages were afterwards improved by a long and close application to reading and study, which rendered him eminent in his profession; and his fame, as a writer, both in prose and verse, was great, not only in America, but also in Europe. He was remarkable, from his youth, for plainness and simplicity in his dress and manners. The splendor of equipage, pomp, and show, as he never assumed it himself, so, neither did he admire it in others. He was an excellent classical scholar, intimately acquainted with the most celebrated writers of the last and present age; was a great admirer of the fine arts, and sacrificed much to the muses.—His writings are fraught with the evidences of a strong mind, an accurate judgment, a refined taste, and extensive knowledge. His learned accomplishments, striking sentiments, together with his classical elegance of stile, entitle him to rank among the first of our modern writers. In that species of writing called *Satire*, none have equalled him in this country, and few have surpassed him in any other.

He early embarked in the cause of civil and religious liberty; and his pen was diligently and zealously employed in its defence. When Great Britain infringed our rights by the *stampt act*, the *revenue act* and afterwards exerted herself to accomplish her purpose by the sword, he became a warm advocate for the American side of the question. The keenness and severity of his political writings exceedingly exasperated the enemy, and soon distinguished him as an object of their peculiar hatred and revenge. They were no less important in supporting, encouraging, and comforting the *Americans*, exciting that spirit of enthusiasm for liberty, which caused them to

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rush to the high places of the field for its defence. It is probable his pen contributed not a little to the inspiring of the militia of New-Jersey, with that readiness to turn out upon alarms, and that firmness, perseverance and bravery for which they were so remarkable during the war.

His great abilities, his uniform and zealous attachment to the liberties of America, induced the legislature of the state of New Jersey, to elect him as their governor at an early period of the Revolution. His integrity, his republican virtue, his diligence, faithfulness and punctuality in the discharge of the duties of his exalted station, secured to him the dignity of being annually chosen the first magistrate of that state for a series of years, and no doubt, had his life been spared, the wisdom of the legislature would have continued him for many years longer in that station.

He was often appointed by the people to represent them in conventions and congresses. He was also a delegate in the general convention, which framed the federal constitution; and, at all times, he did honor to his appointment, by performing his part with judgment, actity and ability.

Governor Livingston was a man of inflexible uprightness and the strictest honesty; an eminent example of virtue in his life and conversation, as well as fixed and unshaken in the principles of christianity. His religion partook not in the least of any deistical complexion, which is too prevalent among the great in our day: but after the fullest investigation of the subject, he rested in the certain conviction of the divinity of christianity. He obeyed its precepts, and experienced its powers. His religion was equally free from enthusiasm and superstition on the one hand, and from bigotry on the other. Creeds and standards of orthodoxy, the inventions of fallible men, as frequently employed, were not held by him in the highest estimation. He deemed it proper for every

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party of christians to publish the sense wherein they understood the scriptures, for the instruction of their adherents and posterity, and for the information of each other, that they might know, wherein they agreed, or wherein they differed. But human systems being often improved for the destruction of charity, and the promotion of bigotry and party spirit, the adopting or subscribing of them as enjoined by many churches did not meet the approbation of his mind. The imaginary *divine right* of the forms of ecclesiastical government, of modes, rites and ceremonies, which have divided and marred the christian church, he sincerely despised. The growing liberality of mind and the encreasing charity he perceived among the American churches of different denominations, he used often to speak of with pleasure.

Not to enlarge upon the character of this great man, let it suffice to say, that his genius was extensive and various; his accomplishments distinguished and shining, his religion without superstition and bigotry, and his political principles purely republican. The state beheld in him an eminent example of industry and œconomy. He was just without rigour; merciful without partiality and great without pride. From the time of his elevation to the first magistracy in 1779, to the time of his death in 1790, he continued to hold that station without interruption, and on account of his many and truly illustrious virtues died greatly regretted not only by his family and friends, but also by the community at large.

William Livingston, Esq. a son of this excellent personage has lately issued proposal for printing by subscription, Biographical sketches and memoirs, together with the miscellaneous writings of his father in prose and verse.

When we consider the high estimation in which the works of this gentleman were deservedly held by the community, we congratulate our fellow citizens on the prospect of their speedily being gratified with so valuable a publication.

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LOCKE, (JOHN) was descended of a genteel family in Somersetshire, born at Wrington, near Bristol, in 1632, bred up with great strictness in his infancy, and then sent to Westminster school. He nce he became student of Christ Church in Oxford, in 1651, where he made a distinguished figure in polite literature: and, having taken both his degrees in arts in 1655 and 1658, he entered on the line of physic] went through the usual courses preparatory to the practice, and got some business in the profession at Oxford. But his constitution not being able to bear much fatigue of this sort, he gladly embraced an offer that was made to him, of going abroad, in quality of secretary to Sir William Swan, who was appointed envoy to the elector of Brandenburg, and some other German princes, in 1664.

This employ continuing only for a year, he returned to Oxford, and was prosecuting his medical studies there, when an accident brought him acquainted with lord Ashley, in 1666, who had a great opinion of Locke's skill in physic; but, upon a further acquaintance, regarded this as the least of his qualifications. He advised him to turn his thoughts another way, and would not suffer him to practise physic out of his house, except among some of his particular friends. He urged him to apply himself to the study of political subjects, both ecclesiastical and civil. This advice proved very agreeable to Locke's temper, and he quickly made so considerable a progress in it, that he was consulted by his patron upon all occasions, who likewise introduced him into the acquaintance of the duke of Buckingham, the earl of Hallifax, and some other of the most eminent persons at that time.

He had conceived an early disgust against the method of Aristotle, and had a particular aversion to the scholastic disputations. In this disposition, he read Des Cartes's philosophy with pleasure; but upon mature considerations, finding it wanted a proper

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groundwork in experiments, he resolved to attempt something in that way. Accordingly, having now got some leisure, he began to form the plan of his "Essay on Human Understanding," in 1671; but was hindered from making any great progress in it, by other employments in the service of his patron, who, being created earl of Shaftesbury, and made lord chancellor the following year, appointed him secretary of the presentations. He held this place till November 1673, when the great seal being taken from his master, the secretary, who was privy to his most secret affairs, fell into disgrace also, and afterwards assisted in some pieces the earl procured to be published, to excite the nation to watch the Roman Catholics, and oppose their designs. However, his lordship being still resident at the board of trade, Locke also continued in his post of secretary to a commission from that board, which had been given him by his master in June this year, and was worth 500l. per annum, and enjoyed it till December 1674, when the commission was dissolved.

February 6th, this year, he took his bachelor's degree in physic at Oxford; and the following summer went to Montpelier, being inclinable to a consumption. In 1677, having left Montpelier, he wrote from Paris to Dr. Mapletoft, a learned physician, and professor at Gresham College, intimating, that, in case of a vacancy by Dr. Sydenham's marriage, he should be glad to succeed him.

He continued abroad till he was sent for by the earl of Shaftesbury, in 1679, when his lordship was made president of Sir William Temple's council; but, being again disgraced and imprisoned in less than half a year, he had no opportunity of serving his client, who, however, remained firmly attached to him; and when he fled into Holland, to avoid a prosecution for high treason, in 1682, he was followed by our author, who found it necessary, for his own safety, to continue abroad after his patron's

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death, with whom he was much suspected of being a confederate. On this account, he was removed from his student's place at Christ Church, in 1684, by a sheriff's order from king Charles II. as visitor of the college. Locke thought this proceeding very injurious, and, on his return to England, after the Revolution, put in his claim to the studentship; but, that society rejecting his pretensions, he declined the offer of being admitted a supernumerary student. In the same spirit, when he was offered a pardon from James II. in 1685, by Sir William Penn, who had known him at college, he rejected it, alledging, that, being guilty of no crime, he had no occasion for a pardon. In May this year, the English envoy at the Hague demanded him to be delivered up by the States General, on suspicion of being concerned in the duke of Monmouth's invasion. Hereupon, he lay concealed near twelve months, during which, he spent his time in writing books, and chiefly his "Essay on Human Understanding." Towards the end of 1686, the just-mentioned suspicion being blown over, he appeared again in public. In 1697, he formed a weekly assembly at Amsterdam, with Limborch, Le Clerc, and others, for holding conferences upon subjects of learning; and about the end of the year, finished his great work, the "Essay," after upwards of nine years spent upon it.

Having returned to England, February 1689, the place of commissioner of appeals, worth 200l. a year, was procured for him by lord Mordaunt. About the same time, he was offered to go abroad in a public character, and it was left to his choice, whether he would be envoy at the court of the emperor, that of the elector of Braedenburg, or any other, where he thought the air most suitable to him; but he waved all these, on account of the infirm state of his health, which disposed him gladly to accept another offer, that was made by Sir Francis Masham and his lady, of an apartment at their country-seat at Oates,

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in Essex, about twenty-five miles from London.—Hence he was made a commissioner of trade and plantations, in 1695, which engaged him in the immediate business of the state; and, with regard to the church, he published a treatise the same year, to promote the scheme which William had much at heart, of a comprehension with the dissenters.—This, however, drew him into one controversy, which was scarcely ended when he entered into another, in defence of his Essay, which held till 1598; soon after which, the asthma, his constitutional disorder, increasing with his years, began to subdue him; and he became so infirm, that, in 1700, he resigned his seat at the board of trade, because he could no longer bear the air of London, sufficient for a regular attendance upon it. He died October 28, 1704, in the seventy-third year of his age. His body was interred in the church of Oates, where there is a decent monument erected to his memory, with a Latin inscription, written by himself.

LONGINUS, (DIONYSIUS) a Grecian, and probably an Athenian, though some authors fancy him a Syrian. His father's name is entirely unknown; by his mother, Trontonis, he was allied to Plutarch. We are also at a loss for the employment of his parents, their station in life, and the beginning of his education; but we are informed from a fragment of his, that his youth was spent in travelling with them, which gave him an opportunity to increase his knowledge and improve his mind. The travels of Longinus ended with his arrival at Athens, where he fixed his residence. Here he pursued the studies of humanity and philosophy with the greatest application. Here he published his "Treatise on the Sublime," which raised his reputation to such a height, as no critic, either before or since, could ever reach. His contemporaries there had so great an opinion of

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his judgment and taste, that they appointed him sovereign judge of all authors, and every thing was received or rejected by the public, according to the decision of Longinus.

His stay at Athens seems to have been of long continuance; and, whilst he taught here, he had, amongst others, the famous Porphyry for his pupil.—The system of philosophy which he went upon, was the academic, for whose founder (Plato) he had so great a veneration, that he celebrated the anniversary of his birth with the highest solemnity. But, it was his misfortune to be blown from the contemplative shades of Athens, to mix in more active scenes. Zenobia, queen of the east, prevailed upon him to undertake the education of her sons. This queen being then at war with the emperor Aruelian; was defeated by him, near Antioch, and compelled to retire to her fortified capital, Palmyra. The emperor sent her a written summons to surrender; to which she returned an answer, drawn by Longinus, which raised his highest indignation. The emperor exerted every effort, and the Palmyreans were at length obliged to open their gates, and receive the conqueror. The queen and Longinus endeavoured to fly into Persia; but were overtaken and made prisoners, as they were crossing the Euphrates. When the captive queen was brought before the emperor, her spirits sunk; she laid the blame of her conduct on her counsellors, and fixed the odium of the affronting letter on its true author. This was no sooner heard, than Aurelian, who was hero enough to conquer, but not to forgive, poured all his vengeance on the head of Longinus. He was carried away to immediate execution, amidst the generous condolence of those who knew his merit.

The writings of Longinus were numerous, some on philosophical, but the greatest part on critical subjects.

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LOMONOZOF, a celebrated Russian poet, the great refiner of his native tongue, was the son of a person who trafficked in fish, at Kolmogori; he was born in 1711, and was fortunately taught to read, a rare instance for a person of so low a station in Russia. His natural genius for poetry was first kindled by the perusal of the Song of Solomon, done into verse by Polotski, whose rude compositions, perhaps scarcely superior to our version of the psalms by Sternhold and Hopkins, inspired him with such an irresistible passion for the muses, that he fled from his father, who was desirous of compelling him to marry, and took refuge in the Kaikonospaski monastery at Moscow; there he had an opportunity of indulging his taste for letters, and of studying the Greek and Latin languages. In this seminary, he made so considerable a progress in polite literature, as to be noticed and employed by the Imperial Academy of Arts and Sciences. In 1736, he was sent, at the expence of that society, to the university of Marburgh, in Hesse Cassel, where he became a scholar of the celebrated Christian Wolf, under whom he studied universal grammar, rhetoric, and philosophy. He continued at Marburgh four years, during which time, he applied himself, with indefatigable diligence, to chemistry, which he afterwards pursued with still greater success, under the famous Henkel, at Freyberg in Saxony. In 1741, he returned into Russia: was chosen, in 1742, adjunct to the Imperial Academy; and, in the ensuing year, member of that society, and professor of chemistry.—In 1760, he was appointed inspector of the seminary, then annexed to the academy; in 1764, he was gratified by the late empress with the title of counsellor of state; and died April 4, that year, in the fifty-fourth year of his age. Lomonozof excelled in various kinds of composition; but his chief merit, by which he bears the first rank among the Russian writers, is derived from his poetical compositions, the finest of which are his odes.

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LOUIS XVI. (His Most Christian Majesty,) was grandson of Louis XV. and third son of the dauphin of France, by Maria Josepha, the princess royal of Saxony. Louis was born the 23d of August 1754. His two elder brothers dying, viz. the duke of Agueseau, in Sept. 1754, and the duke of Burgundy in 1761, paved the way for him to succeed to the throne. His father, the dauphin died at Fontainbleau the 20th of December 1765, and his mother in 1767. They had both paid the greatest attention to the education of their children, and had strongly instilled into the mind of Louis a profound reverence for the religion of his country. On his father's death he took the title of dauphin of France; and, April 16, 1770, he espoused Marie-Antoinette, arch-duchess of Austria, sister of the late emperor of Germany, Joseph Leopold. Louis XV. dying in May 1774, his grandson succeeded him, and immediately received the usual homage of the princes and princesses of the blood. He was crowned the next year at Rheims.

One of the first steps of Louis was to recall the parliaments, banished by his predecessors. He gave the administration of the finances to the celebrated Turgot, whose fertile genius led him to aggrandize commerce, by the aid of liberty and industry. This great man proceeded rigorously in the work of reformation; but his foes became so numerous, that he was compelled to retire.

While Louis was endeavoring to restore the state of his own country, the circumstances of a neighboring nation led him aside from those paths of peace, in which alone a monarch can relieve the distresses of his subjects. The king of Great Britain had unfortunately engaged in a contest with his American colonies; the hatred which had long subsisted between the two nations, induced Louis to send help to the revolted subjects of England; at first privately, but soon after the American congress

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asserted their independence, Louis received their ambassadors openly, became a principal in the war, and by the aid of his arms, contributed greatly towards the emancipation of America from the dominion of England.

Repeated acts of the king shew his good intentions, and sincere endeavours to do what he thought right; but many other circumstances strongly tend to prove he was unhappily surrounded by evil counsellors. The deranged state of the finances led Louis to convoke in 1789 the members composing the States General, (notables,) and they having made a considerable progress in the new constitution, the king, on the 4th of February 1790, repaired to their hall, and there solemnly engaged to love, maintain, and defend the constitution. He again renewed his oath on the 14th of July, being the first anniversary of the revolution, and in April 1791, notified to foreign powers his having taken that oath. Yet on the 21st of June following, the powerful influence of his ill advisers appeared, by the private and precipitate departure of the king and queen; the king leaving behind him a paper, protesting against all that he had acceded and sworn to. His being stopped and brought back, are incidents well known. Louis finding further evasion would be of no avail, on the 13th of September, by letter to the National Assembly, accepted the whole of the new constitution, and the next day came to the said assembly and again swore to support and defend it.

Louis was now deprived, it is true, of many of the powers possesed by his ancestors, but he still retained great prerogatives, and an income fixed on him for the expences of his household, far exceeding what is allowed to the king of Great Britain for the whole charge of his civil list.

Mean time, the family of the monarch were exerting themselves, in every part of Europe, to raise enemies to the French nation. Monsieur, and the

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Count d'Artois, assisted by the well-known Calonne, formed a plan to recover the lost power of the monarch, by force of arms. How far the king was privy to, or concerned in these intrigues, has not yet clearly appeared; but, his employing his income to secure an influence in the constituent and second assemblies, is too well established to be doubted.

The preparations made by the combined powers, to enter France, and the undue influence which the king appeared to have gained in the national assembly, raised the spirit of the republican party, and the second revolution of the 10th of August was the consequence, which threw Louis down from the throne, and brought on his unhappy execution.

Having already traced at considerable length the circumstances which conduced to this catastrophe in the account we have given of his queen ANTOINETTE, it will be unnecessary to repeat them here. Our readers will, therefore, please to turn back to that article.

The convention having determined to try Louis; in the evening session of the 10th of Dec. 1792, Lindes, chairman of the committee appointed to draw up the act setting forth the charges against him, presented by way of a preliminary report an historical recital of his conduct since the commencement of the revolution. The act of accusation itself, however, not being ready, the assembly adjourned, till the next morning, at eight o'clock. The morning of the next day was consecrated to the discussion of this act, and the manner in which the questions were to be asked; it was resolved that no series of particular questions should be put; but that the act of accusation should be divided into as many articles as it exhibited charges, to each of which the accused should be obliged to answer.

The national assembly having almost unanimously voted Louis guilty; on Wednesday the 16th of January 1793, the appeal nominal commenced on the

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question of the punishment to be inflicted on Louis Capet, and lasted for twenty-four hours, most of the members prefacing their opinions with their reasons. In the session of the day following, the president announced the result of the appeal nominal, which was as follows: out of 721 votes, 366 were for death, 319 for imprisonment, during the war, two for perpetual imprisonment, eight for a suspension of the execution of death till after the expulsion of the family of the Bourbons; 23 for putting him to death if the French territory was invaded by any foreign power, and one was for death by commutation of punishment. The president in consequence declared, "that the National Convention pronounced sentence of death against Louis Capet."

The counsel of Louis then appeared at the bar and read a letter, by which he charged them to demand in his name an appeal to the people. They, in consequence, requested a suspension of the execution of the sentence, and the report of the decree issued at the beginning of the sessions, by which the convention had passed to the order of the day on the proposition of requiring for that purpose two-thirds of the votes. The convention rejected the demand of an appeal to the people; passed on to the order of the day on the request respecting the necessity of the voices of two-thirds; and adjourned till the next day all the questions respecting the sentence of Louis. Previous to the passing of the sentence, the president announced, on the part of the foreign minister, a letter from the Spanish minister, relative to that sentence; the convention, however, unanimously refused to hear it.

The 18th a fresh appeal nominal commenced, touching the sentence of death passed on Louis Capet, in order to discover whether any mistake had been made in the collection of the votes. Vergniaux, Gaudet, Gensonne, and many other members,

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who had announced a wish that the assembly should examine the question respecting the suspension of the execution of the sentence, declared, that they had not actually voted for that suspension, and desired to be included amongst those who voted purely and simply for death. Others, who had more expressly voted for the suspension, persisted in declaring their former opinion. The question relative to the suspension of the execution of the sentence was adjourned till the next day.

The 19th, the convention proceeded to the appeal nominal on the question, "whether the execution of the sentence passed on Louis Capet should be delayed?" at the close of which the president declared the following to be the result: out of 748 members, 17 were absent on commission, 21 from sickness, 8 without any assigned reason, 12 did not vote, 310 were for delaying the execution of the sentence, and 348 for putting it into execution.

On the morning of the 21st of Jan. 1793, he left the temple, agreeable to the instructions from the provisional council, at eight o'clock. He had on a brown great coat, white waist-coat, black breeches and stockings. His hair was dressed. He was conducted from the temple to the place de la revolution (ci-devant Louis quinze,) which had been appointed for the execution, in the mayor's carriage. His confessor and two gendarmerie were in the same coach: the greatest silence was preserved during the procession.

Arrived at the square, Louis XVI. the ci-devant monarch, firmly ascended the scaffold, amidst the noise of drums and trumpets. He made a sign that he had something to say; the beating of the drums and the clamours of the trumpets instantly ceased, some officer however exclaimed, "no harangue," and the drums again began to beat, the trumpets to sound. Notwithstanding the clamour, these words were distinctly heard—"I recommend my soul to God—I pardon my enemies—I die innocent."

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After the punishment, "vive la nation!" resounded on all sides, and all the hats of the spectators were hurled in the air.

Thus fell Louis XVI. from the loftiest summit of external grandeur to the lowest and last stage of human misfortune and ignominy. Upon his character, the passions of the present day will not perhaps allow the cordial and steady decision which history demands; but it is the duty of the Biographer to resist every partiality, which would throw a veil over the solemn conclusions of truth and justice; to disregard prejudices, which impose upon the judgment by the antiquity of their existence, or the impunity by which they have been tolerated; and to resist alike those seductive emotions of benevolence, which palliate errors, because they have been connected with power, and forgive the criminal because he has been punished. To say that Louis was abandoned or profligate, would be to assert what is contradicted by the evidence of his whole life; neither was he that ideot, which his enemies have represented him: he was neither a vigorous tyrant, nor a friend to the freedom of mankind; he was not destitute of talents, and the adroitness of his unpremeditated replies upon his examination before the convention, testify a depth and quickness of discrimination that fully display a capacious mind. Educated under circumstances more suitable to his natural temper, he might have been an ornament to private society; his destruction appears to have been principally owing to his situation; the period of his adolescence was marked by that indolence and self-indulgence, which obscured his talents, and acquired him the character of a sensul moralist, and an economical sot; effects proceeding from his habits, concurring with pre-existing causes, accomplished his fate; the long-prevailing habits of the court were curbed at the commencement of his reign, by the religious demeanor

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of the king, and the temporary restraint of his consort, but they were not cured.

Though the extravagance of his predecessors were not imitated by Louis himself, it was surpassed under the countenance of his careless temper; his pliancy was, unfortunately, favourable to the ambitious and extravagant desires of his wife. Devoted to her in affection, the suavity of his heart would not permit him to controul her in promoting her own gratification, nor to look forward to evils, that former experience could not guard against; surrounded by men devoted to her service, because she was all-powerful, ignorant himself of mankind, but as they appear in courts, and with counsellors equally ignorant, and governed by different interests, it was not surprising that, at a period when public distress had produced a spirit of enquiry, so many causes should produce an extraordinary crisis. That his temper was naturally benevolent, and his mind impressed with religious sentiments, cannot be doubted; that he was disposed to promote the advantage of the people, has been insisted on, with great plausibility; but it is fit to mark the true bounds of that disposition; it did not extend to the sacrificing any one of his powers or prerogatives; nor did his inclinations, at any time, favor an indulgence to the people, which would tend to reduce his incomes, or circumscribe the arbitrary nature of the French sovereignty. When he encouraged economy in the affairs of his household, it was extolled as the greatest condescension of the age; and men more prone to admire actions that have an apparent tendency to promote human good, because they wished to experience the like themselves, never waited to consider that this economy of Louis, was the necessary consequence of extravagance, of former profusion, and a relaxed and abused administration of the public revenues. In like manner, the measures of his reign, which have been distinguished in any degree by the enfranchise-

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ment of the people from feudal oppressions, have been attributed solely to him; thus, the measures advised by the great Turgot, had been placed to the credit of Louis alone. From the first period of the revolution, to the last period of his life, his soul revolted with indignation at every progressive step of reformation; and it would be to believe what is more than human, if we could give credit to the contrary; the love of power is so intimately blended with the weakness of humanity, that no circumstance can be expected to wean those who possess it, from the desire to exercise it in the most extensive latitude: men in power are so blind to their own imperfections, that they affix a degree of infallibility to their actions, and they expect an implicit assent from all those upon whom they operate. Opposition to them begets hatred, and that hatred becomes immortal. Louis was impressed with these fatal notions, in no common degree; and even when he was speaking with a view only to deceive, he seemed to carry the fatal and mistaken impression in his mind, that he had the full credit of sincerity. It was through this fatality, that he could not find ministers to confide in him long, nor in whom he could long confide, from the moment that adversity compelled him to activity. It would have been, perhaps, happier for him, and, at least, more honorable to his reputation, and discreditable to his enemies, had he acted a decided and manly part, on one side or the other; but, the vices of his education, the intrigues of the court in which he was conversant, and the peculiarity of his personal and domestic circumstances, opposed it. —To conclude, the plots in which he had engaged, the correspondence which he maintained, his flight to Varennes, his declaration on that occasion, made a deep impression of the faithlessness of his character, which it was impossible, ever after, to eradicate.

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LOGAN, (JAMES) a gentleman very conspicuous in the history of the province of Pennsylvania, was born at Lurgan, in Ireland, in the year 1674.—He was descended from a family originally from Scotland, where, in the troubles of that country, in the reign of James VI. his grand-father, Robert Logan, was deprived of a considerable estate; in consequence of which, his father, Patrick, being greatly reduced in his circumstances, came over to Ireland. This Patrick had the advantage of a liberal education in the university of Edinburgh, where he was admitted to the degree of master of arts; soon after which, he joined in religious society with the people called Quakers.

James, the son of Patrick, and the subject of this memoir, being endowed with good natural abilities, and favored with a suitable education, made considerable proficiency in the sciences, and in various branches of polite literature. His reputation for learning and probity, as well as his religious principles, had introduced him to the notice of the benevolent William Penn, the enlightened founder of the commonwealth of Pennsylvania. We, accordingly, find him in England, along with that gentleman, in the year 1699, from whence he removed, in company with him, to his government in America, this being William Penn's last voyage to this country. How Mr. Logan was employed during the first year after his arrival, we are not informed; but, in the year 1701, the proprietary appointed him secretary to the province, and clerk of the council for the same.

His life was afterwards much employed in public affairs, and the department allotted to him, for a great part of that time, exposed him to much altercation with David Lloyd, then at the head of the assembly, as speaker, and a large number of others, who joined him. The truth is, that Mr. Logan warmly adhered to what was deemed the proprietary

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interest, and exerted himself, with the utmost fidelity, to promote it, on which account he had many enemies. He is, likewise, represented as having conducted himself rather in an assuming and uncourteous manner, to persons of inferior abilities and acquirements, a circumstance which rendered him very unpopular, and sometimes provoked his enemies to carry their animosity against him to unwarrantable extremes. But, from whatever cause, the animosity of the assembly against him proceeded; they carried their resentment against him to so great a height, that they loaded him with every species of calumny; and, in a remonstrance, which they presented to the lieutenant-governor, in 1709, they exhibited against him a long complaint, representing him "as the grand obstacle of their proceedings; and, that, tho' they had endeavoured to reduce him within proper bounds, yet, by reason of his great influence with the governor and proprietary, he was now advanced above their power; obstructed all their public transactions, that did not please him; treated the members of the house with insult and abuse; and, in effect, was the chief cause of their grievances and calamities."

Mr. Logan, however, by reason of his useful abilities, and faithful services to the proprietary, was so thoroughly fortified in both his and the governor's esteem and confidence, that he was above the power of his opponents. He, therefore, proceeded to England, where he so fully vindicated himself, that he not only survived the storm, and retained his office as secretary, but was soon after appointed commissioner of property, and chief justice. From this period, Mr. Logan was greatly esteemed throughout the province, and continued to discharge the duty of his several offices with honor to himself and with general satisfaction to the people. Upon the death of governor Gordon in October 1736, the government of course devolved on Mr. Logan, who was at that

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time president of the council. During the time of his administration, which continued for about two years, public affairs were happily conducted, and the utmost harmony prevailed throughout the province.

Several years previous to his death, he in a great measure retired from the bustle of public affairs, and spent the latter part of his life principally at Stanton, his country seat, near Germantown, where he enjoyed, among his books, that leisure in which men of letters take delight, and corresponded with the literati in different parts of Europe. He was well versed in both ancient and modern learning, acquainted with the Oriental tongues, a master of the Latin, Greek, French and Italian languages; deeply skilled in the mathematics and in natural and moral philosophy; as several pieces of his own writing in Latin, demonstrate; some of which have gone through several impressions, in different parts of Europe, and are highly esteemed.

Among his productions of this nature, his "Experimenta de plantarum generatione," or his "Experiments on the Indian corn, or maize of America," published in Latin, at Leyden, in 1739, and afterwards republished in London, in 1747, with an English version on the opposite page by Dr. John Fothergill are both curious and ingenious. Along with this piece, was, likewise printed, in the Latin language, at Leyden another treatise, by Mr. Logan, entitled, "Canonum pro inveniendis refractionum, tum simplicium, tum in lentibus duplicium focis, demonstrationes geometricæ." In his old age, he translated Cicero's excellent treatise, "De Senectute," which, together with his explanatory notes was printed in Philadelphia, with a preface or encomium, by the late celebrated Doctor Franklin, in 1744.

Mr. Logan was one of the people called Quakers, and died on the 31st of October 1751, aged about 77 years, leaving as a monument of public spirit and benevolence to the people of Philadelphia, a library

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which he had been fifty years in collecting (now called the *Loganian* library) intending it for the common use and benefit of all lovers of learning. It contains the best editions of many of the most valuable books, in various languages, arts and sciences, and is certainly the largest and by far the most valuable collection of the kind, hitherto extant in this part of the world.

Several of Mr. Logan's children survived him, whose descendants are now amongst the most respectable citizens of Pennsylvania.

LOWTH, (ROBERT) lord bishop of London, dean of his majesty's chapel royal, a lord of trade and plantations, a governor of the charter-house, a trustee of the British museum, and one of the lords of the privy council, was born in 1711, and bred at Winchester school, from whence he was removed, to new college, Oxford, where he proceeded M. A. 1737, was created D. D. by diploma in 1754 and F. R. S. in 1765. His fame for classical accomplishments and oriental literature was there soon and greatly established. Mr. Lowth was chosen as the tutor of the duke of Devonshire, and went abroad with him. When afterwards the duke became lord lieutenant of Ireland, Dr. Lowth went with him, and, as the first chaplain, had the first preferment which government there got in their disposal, which was the bishopric of Kilmore. Dr. Lowth, however, wishing to return to England, accepted a prebend of Durham and the rectory of Sedgefield. In 1776 he was made bishop of Oxford, and in April 1777, when London lost bishop Terrick he was succeeded by Dr. Lowth. He entered on this high office with expectations singularly splendid. His literary character is better known from his own efforts than by any thing now to be said about it. Few men attempted so much, and with more success. His triumphs in Hebrew learning were yet

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more gratifying. Witness his learned prælections on its poetry, while he held the poetry professorship from 1738 to 1748, at Oxford. They were published in 1763, and translated into English by Mr. Gregory, in 1787. But perhaps the most enviable, as well as the most useful atchievements, are what refer to his own language; which owes to him what nothing said in it can ever pay, the first institutes of grammar, and in his translation of Isaiah, the sublimest poetry in the English language. His obligations to the colleges where he received his education are admirably expressed in his judicious, complete, and learned life of their founder, 1758; reprinted with additions, 1759. His lordships, "Observations on the Antiquity of the Hebrew Points," are deduced from grammar, testimony, and history. Amongst his many elegant productions, is a poem "On the Genealogy of Christ," as it is represented on the east window of Winchester college Chapel, and was written when he was a boy at Winchester school. Several of his sermons, preached on public occasions, have been published. He died at the episcopal palace at Fulham, Nov. 3, 1787. Having been much afflicted with the stone, his body was opened, and eight stones were taken away, one of very considerable magnitude. His lordship's remains were privately but solemnly interred in a vault at Fulham church, near those of his predecessor. He left a son and a daughter to inherit his fortune, which was estimated at 177,600 dols.

LUTHER, (MARTIN) an illustrious German divine and reformer of the church, was the son of John Luther and Margaret Lindeman, and born at Isleben, a town of Saxony, November 10th, 1483. His father's extraction and condition were originally but mean, and his occupation that of a miner; however, it is probable, that by his application and indus-

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try, he improved the fortunes of his family, for we find him afterwards raised to a magistracy of a considerable rank and dignity in his province. He was initiated into letters very early, and having learned the rudiments of grammar while he continued at home with his parents, was, at the age of thirteen, sent to a school at Magdeburg, where he stayed only one year. The circumstances of his parents were, at that time, so very low, and so insufficient to maintain him, while he was at Magdeburg, that he was forced to beg his bread for support. From Magdeburg, he was removed to a school at Eisenach, a city of Thuringia, for the sake of being among his mother's relations. Here he applied himself diligently to his books, for four years, and began to discover all that force and strength of parts, that acuteness of penetration, that warm and rapid eloquence, which afterwards produced such wonderful effects.

In 1501, he was sent to the university of Erford, where he went through the usual courses of logic and philosophy. But Luther did not find his account in these studies. He, very wisely, therefore, applied himself to read the best ancient writers, and from them laid in such a fund of good sense, as enabled him to see through the nonsense of the schools, as well as the superstitions and errors of the church. He took a master's degree in the university, when he was twenty, and then read lectures upon Aristotle's Physics, Ethics, and other parts of philosophy. Afterwards, at the instigation of his parents, he turned himself to the civil law, with a view of advancing himself to the bar; but was diverted from this pursuit, by the following accident. Walking out into the fields one day, he was struck with lightning, so as to fall to the ground, while a companion was killed by his side; and this affected him so sensibly, that, without communicating his purpose to any of his friends, he withdrew himself from the

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world, and retired into the order of the Hermits of St. Augustine.

Here he employed himself in reading St. Augustine, and the schoolmen; but, in turning over the books of the library, he fell accidentally upon a copy of the Latin Bible, which he had never seen before. This raised his curiosity to a high degree; he read it over very greadily, and was amazed to find what a small portion of the Scriptures was rehearsed to the people. He made his profession in the monastery of Erford, after he had been a novice one year; and he took priest's orders, and celebrated his first mass in 1507. The year after, he was removed from the convent of Erford to the university of Wittemberg; for, this university being but just founded, nothing was thought more likely to bring it into immediate repute and credit, than the authority and presence of a man so celebrated for his great parts and learning, as Luther was. Here he read public lectures in philosophy, for three years.

In 1512, seven convents of his order having a quarrel with their vicar-general, Luther was pitched upon to go to Rome, to maintain their cause. At Rome he saw the pope and the court, and had an opportunity of observing, also, the manners of the clergy, whose hasty, superficial, and impious way of celebrating mass, he severely noted. As soon as he had adjusted the dispute which was the business of his journey, he returned to Wittemburg, and was created doctor of divinity, at the expence of Frederic, elector of Saxony, who had often heard him preach, was perfectly acquainted with his merit, and reverenced him highly. The better to qualify himself for the task he had undertaken, he applied himself attentively to the Greek and Hebrew languages; and, while he was active in propagating truth and sincerity by his lectures and sermons, maintained a prodigious severity in his life and conversation, and

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was a most rigid observer of that discipline which he as rigidly enjoined to others.

In this manner was he employed, when the general indulgences were published, in the year 1517.—The method of raising money by indulgences, had formerly, on several occasions, been practised by the court of Rome, and none had been found more effectual. Leo X. therefore, in 1517, published general indulgences throughout all Europe, in favor of those who would contribute any sum to the building of St. Peter's church at Rome; and appointed persons, in different countries, to preach up those indulgences, and to receive money for them. These persons performed their offices with great zeal, indeed; but not with sufficient judgment and policy. They over-acted their parts, so that the people, to whom they were become very troublesome, saw through the cheat; being at length convinced, that, under a pretence of indulgences, they only meant to plunder the Germans; and that, far from being solicitous about saving the souls of others, their only view was to enrich themselves.

These strange proceedings gave most offence at Wittemburg, and particularly inflamed the pious zeal of Luther, who, being naturally warm and active, and, in the present case, unable to contain himself, was determined to declare against them at all adventures. Upon the eve of All Saints, therefore, in 1517, he publicly fixed up, at the church next to the castle of that town, a thesis upon indulgences; in the beginning of which, he challenged any one to oppose it, either by writing or disputation. This thesis contained ninety-five propositions, in which, he represented indulgences as useless and ineffectual, though he did not actually condemn them. In thus attacking indulgences, and the commissioners appointed to publish them, Luther seemed to attack Albert, the archbishop of Mentz, under whose name and authority they were published. This he

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was himself aware of; and, therefore, the very eve on which he fixed up his thesis, he wrote a letter to him, in which, after humbly representing to him the grievances just recited, he besought him to remedy and correct them; and concluded with imploring pardon for the freedom he had taken, protesting, that what he did was out of duty, and with a faithful and submissive temper of mind.

Luther's propositions about indulgences were no sooner published, than Tecelius, the Dominican friar, and commissioner for selling them, maintained and published, at Frankfort, a thesis, containing a set of propositions directly contrary to them. Tecelius did more: he stirred up the clergy of his order against Luther; anathematized him from the pulpit, as a most damnable heretic; and burned his thesis publicly at Frankfort. Tecelius's thesis was also burned, in return, by the Lutherans, at Wittemburg; but Luther himself disowned having any hand in that procedure. Luther wrote to Jerom of Brandenburg, under whose jurisdiction he was, and submitted what he had written to that bishop's judgment. He entreated, either to scratch out with his pen, or commit to the flames, whatever should seem to him unsound; to which, however, the bishop replied, that he only begged him to defer the publication of his propositions; and added, that he wished no discourse had been started about indulgences.—Luther complied with the bishop's request.

But the spirit of peace deserted the church for a season; and a quarrel began by two little monks, ended in a mighty revolution. Luther was now attacked by adversaries innumerable, from all sides: three of the principal of whom were John Eccius, divinity professor, and vice-chancellor of the university of Ingolstadt, who wrote notes upon his thesis, which Luther answered by notes: Sylvester Prierias, a Dominican, and master of the Holy Palace; and one Jacobus Hogostratus, a friar preacher, who sm-

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gled out some of his propositions, and advised the pope to condemn and burn him, if he would not immediately retract them. Luther contented himself with publishing a kind of manifesto against Hogostratus, in which he reproaches him with cruelty and ignorance; but he treated Prierias with a little more ceremony. Prierias had drawn up his animadversions in the form of a dialogue, to which was prefixed a dedication to the pope; and had built all he had advanced against Luther, upon the principles of Thomas Aquinas; but Luther, in an epistle to the reader, opposed Holy Scripture to the authority of this saint.

In 1518, Luther, though dissuaded from it by his friends, yet, to shew his obedience to authority, went to the monastery of St. Augustine at Heidelberg, while the chapter was held; and here maintained, April 26, a dispute concerning "Justification by Faith;" which Buear, who was present at it, took down in writing, and afterwards communicated to Beatus Rhenenus, not without the highest commendations. In the mean time, the zeal of his adversaries grew every day more and more active against him, and he was, at length, accused to Leo X. as an heretic. As soon as he returned, therefore, from Heidelburg, he wrote a letter to that pope, in the most submissive terms; and sent him, at the same time, an explication of his propositions about indulgences.

The emperor Maximilian was equally solicitous with the pope, about putting a stop to the propagation of Luther's opinons in Saxony; since the great number of his followers, and the resolution with which he defended them, made it evident, beyond dispute, that if he were not immediately checked, he would become troublesome both to the church and empire. Maximilian, therefore, applied to Leo, in a letter, August 5, 1518, and begged him to forbid, by his authority, these useless, rash, and dan-

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gerous disputes; asssuring him withal, that he would strictly execute in the empire whatever his holiness should enjoin. The pope, on his part, ordered the bishop of Ascoler, auditor of the apostolic chamber, to cite Luther to appear at Rome within sixty days, that he might give an account of his doctrine to the master of the palace, to whom he had committed the judgment of that cause.

Luther, knowing the power of his enemies at Rome, used all imaginable means to prevent his being carried thither, and to obtain a hearing of his cause in Germany. The university of Wittemburg interceded for him, and wrote a letter to the pope, to excuse him from going to Rome, because his health would not permit it; and assured his holiness, that he had asserted nothing contrary to the doctrine of the church; and that all they could charge him with was, his laying down some propositions in disputation, too freely, though without any view of deciding upon them. The elector, also, was against Luther's going to Rome, and desired of cardinal Cajetan, that he might be heard before him, as his legate, in Germany. Upon these addresses, the pope consented that the cause should be tried before cardinal Cajetan, to whom he had given power to decide it.—Luther, therefore, set off immediately for Augsburg, and carried with him letters from the elector. He arrived here in October 1518, and, upon an assurance of his safety, was admitted into the cardinal's presence.

After two hearings, the legate reminded him of the authority of the pope, and exhorted Luther to retract. Luther answered nothing, but presented a writing to the legate, which he said contained all he had to answer. The legate received the writing, but paid no regard to it; he pressed Luther to retract; threatened him with the censures of the church, if he did not; and commanded him not to appear any more in his presence, unless he brought his recanta-

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tion with him. Luther was now convinced, that he had more to fear from the cardinal's power, than from disputations of any kind; and therefore, apprehensive of being seized, if he did not submit, withdrew from Augsburg upon the 20th. But, before his departure, he published a formal appeal to the pope, and wrote, likewise, a letter to the cardinal.

Though Luther was a man of invincible courage, yet he was animated, in some measure, to these firm and vigorous proceedings, by an assurance of protection from Frederic of Saxony, being persuaded, as he says in his letter to the legate, that an appeal would be more agreeable to that elector, than a recantation. On this account, the first thing which the legate did, after Luther's departure, was, to send an account to the elector of what had passed at Augsburg. When his letter, October 25, 1518, was delivered to the elector, he communicated it to Luther, who immediately drew up a defence of himself against it. But this address was needless; the elector resolved not to desert Luther, as he told the legate in his answer, December the 18th. Luther seeing himself thus supported, continued to teach the same doctrines at Wittemburg, and sent a challenge to all the inquisitors, to come and dispute with him; offering them not only a safe conduct from his prince, but assuring them also of good entertainment, and that their charges should be borne, as long as they remained at Wittemburg. Notwithstanding Leo's endeavours to have Luther condemned, his credit became too firmly established.—Besides, the emperor Maximilian happened to die upon the 12th of this month, whose death greatly altered the face of affairs, and made the elector more able to determine Luther's fate. Militius, the pope's chamberlain, who had been sent to the elector, thought it best to try what could be done by fair and generous means, and, to that end, came to a con-

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ference with Luther. After several communications, and some concessions, his mildness and seeming candor gained so wonderfully upon Luther, that he wrote a most submissive letter to the pope, March 13, 1519. Militius, however, taking for granted that they would not be contented at Rome with this letter of Luther's, written, as it was, in general terms only, proposed to refer the matter to some other judgment; and it was agreed between them, that the elector of Triers should be the judge, and Coblentz the place of conference; but this came to nothing; for Luther afterwards gave some reasons for not going to Coblentz, and the pope would not refer the matter to the elector of Triers.

During all these treaties, the doctrine of Luther spread, and prevailed greatly; and he himself received great encouragement at home and abroad.—The Bohemians, about this time, sent him a book of the celebrated John Huss, who had fallen a martyr in the work of reformation; and also letters, in which they exhorted him to constancy and perseverance; owning, that the divinity which he taught, was the pure, the sound, and orthodox divinity. Many great and learned men had joined themselves to him; among the rest, Philip Melancthon, whom Frederic had invited to the university of Wittemburg in Aug. 1518, and Andrew Carolostadius, archdeacon of that town, who was a great linguist.

In 1519, Luther had a famous dispute, at Leipsic, with John Eccius, who wrote notes upon his thesis, which Luther first, and afterwards Carolostadius, answered. The dispute thus depending, a conference was proposed at Leipsic, with the consent of George duke of Saxony, who was cousin-german to Frederic the elector; and, accordingly, Luther went thither at the end of June, accompanied by Carolostadius and Melancthon. This dispute ended at length, like most others, the parties not in the least nearer in opinions, but more at enmity with each other's persons.

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This same year, 1519, Luther's books about indulgences were formally censured by the divines at Louvaine and Cologne. Luther wrote immediately against these censures; and declared, that he valued them not; that several great and good men, such as Occam, Picus Mirandula, Laurentius Valla, and others, had been condemned in the same unjust manner; nay, he would venture to add to the list Jerom of Prague and John Huss. About the end of this year, Luther published a book, in which he contended for the sacrament's being celebrated in both kinds. This was condemned by the bishop of Misnia, January 24, 1520. Luther, seeing himself so beset with adversaries, wrote a letter to the new emperor, Charles V. of Spain, who was not yet come into Germany; and also another to the elector of Mentz, in both which he humbly implores protection, till he should be able to give an account of himself, and his opinions; adding, that he did not desire to be defended, if he were convicted of impiety or heresy; but only, that he might not be condemned without a hearing.

While Luther was labouring to excuse himself to the Emperor and the bishops of Germany, Eccius was gone to Rome, to solicit his condemnation; which, it may easily be conceived, was now become not difficult to be obtained. In the mean time, Militius did not cease to treat in Germany, and to propose means of accommodation. To this end he applied to the chapter of the Augustine friars there, and prayed them to interpose their authority, and to beg of Luther that he would write a letter to the pope, full of submission and respect. Luther consented to write, and his letter bears date April 6th; but things were carried too far on both sides, ever to admit of a reconciliation.

The continual importunities of Luther's adversaries with Leo, caused him to publish a formal con-

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demnation of him; and accordingly he did so, in a bull, dated June 15, 1520.

Luther, now perceiving that all hopes of an accommodation were at an end, no longer observed the least reserve or moderation. Hitherto, he had treated his adversaries with some degree of ceremony, paid them some regard, and, not being openly separated from the church, did not quite abandon the discipline of it. But, now, he kept no measures with them—broke off all his engagements to the church, and publicly declared, that he would no longer communicate in it. He also wrote against the pope's bull, in a very severe manner.

The bull of Luther's condemnation was carried into Germany, and published there by Eccius, who had solicited it at Rome, and who, together with Jerom Aleander, a person eminent for his learning and eloquence, was entrusted with the execution of it. In the mean time, Charles V. of Spain, after he had set things to rights in the Low Countries, went into Germany, and was crowned emperor, Oct. 21, at Aix-la-Chapelle. He staved not long in that city, on account of the plague which was there: but went to Cologne, and appointed a diet at Worms, to meet Jan. 6th, 1521. Frederic, elector of Saxony, could not be present at the coronation, but was left sick at Cologne, where Aleander, who accompanied the emperor, presented him with the brief, which the pope had sent by him, and by which his holiness gave him notice of the decree he had made against the errors of Luther. The pope sent, also, a brief to the university of Wittemburg, to exhort them to put his bull in execution against Luther; but, neither the elector, nor the university, paid any regard to his briefs. Luther, at the same time, renewed his appeal to a future council, in terms very severe upon the pope, calling him tyrant, heretic, apostate, antichrist and blasphemer; and, in it, prays the emperor, electors, princes, and lords of

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the empire, to favor his appeal, nor suffer the execution of the bull, till he should be lawfully summoned, heard, and convicted, before impartial judges. This appeal is dated Nov. 17. Indeed, Erasmus, and other German divines, proposed to agree upon arbitrators, or to refer the whole cause to the first general council. But, these pacific proposals came too late; and Eccius and Aleander pressed the matter so vigorously, both to the emperor and the other German princes, that Luther's books were burnt in several cities in Germany. Aleander, also, earnestly importuned the emperor for an edict against Luther: but he found many great obstacles; to overcome which, he gained a new bull from Rome, which declared, that Luther had incurred, by obstinacy, the penalty denounced in the first. He also wrote to the court of Rome for an assistance of money and friends, to be used at the diet of Worms: and, because the Lutherans insisted that the contest was chiefly about the jurisdiction of the pope, and the abuses of the court of Rome, and that they were only persecuted for the sake of delivering up Germany to the tyranny of that court; he undertook to shew, that Luther had broached many errors relating to the mysteries of religion, and revived the heresies of Wickliffe and John Huss. The diet of Worms was held in the beginning of 1521: where, Aleander employed his eloquence and interest so successfully, that the emperor and princes of the empire were going to execute the pope's bull against Luther with severity and without delay. This was obviated by the elector of Saxony and Luther's friends, who observed, how unjust it was to condemn a man without summoning and hearing him. The emperor therefore, with the consent of the princes of the diet, sent Sturmius, an officer, from Worms to Wittemburg, to conduct Luther safely to the diet. Sturmius carried with him a "safe-conduct," to Luther, signed by the emperor and princes of the diet, and also a letter from

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the emperor, dated March 21, 1521, in which he summoned him to appear at the diet and assured him, that he need not fear any violence or ill treatment. Nevertheless Luther's friends were much against his going: some telling him, that by burning his books, he might easily know what censure would be passed upon himself; others reminding him of the treatment they had, upon a like occasion, shewn to John Huss. But Luther despised all dangers, and arrived at Worms, April 16, whither a prodigious multitude of people got together, for the sake of seeing a man who had made so much noise in the world. When he appeared before the diet, he had two questions put to him by John Eccius, which produced an altercation, that lasted some days; but ended at length in this single and peremptory declaration of Luther, that unless he was convinced by texts of scripture or evident reason, he neither could nor would retract any thing, because it was not lawful for him to act against his conscience. This being Luther's final resolution, the emperor declared to the diet, that he was determined to proceed against him as a notorious heretic; but that he intended, nevertheless, he should return to Wittemburg, according to the conditions laid down in his "safe conduct." Luther left Worms April 26th, conducted by Sturmius, who had brought him; and being arrived at Fribourg, he wrote letters to the emperor and princes of the diet, to commend his cause to them, and to excuse himself for not submitting to a recantation. These letters were conveyed by Sturmius, whom he sent back, upon a pretence that he was then out of danger; but in reality, as it is supposed, that Sturmius might not be present at the execution of a scheme which had been concerted before Luther set out from Worms: for the elector of Saxony, foreseeing that the emperor was going to make a bloody edict against Luther, and finding it impossible to support and protect him any longer without bringing himself

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into trouble, resolved to have him taken away, and concealed. This was proposed to Luther, and accordingly done: for when Luther went from Eisenach, May 3d, through a wood, in his way he was suddenly set upon by some horsemen in disguise, deputed for that purpose, who throwing him down, took him in appearance by force, and carried him secretly into the castle of Wittemburg.

While the bull of Leo X. executed by an edict of Charles V. was thundering throughout the empire, Luther was safely shut up in his castle, which he afterwards called his Hermitage, and his Patmos. Here he held a constant correspondence with his friends at Wittemburg, and was employed in composing books in favor of his own cause, and against his adversaries. Weary at length of his retirement, he appeared publicly again at Wittemburg, March 6, 1522, after he had been absent about ten months. He appeared indeed without the elector's leave, but immediately wrote him a letter, to prevent his taking it ill. The edict of Charles V. as severe as it was, had given little or no check to Luther's doctrine; for the emperor was no sooner gone into Flanders, than his edict was neglected and despised, and the doctrine seemed to spread even faster than before.

After Leo's death, Luther made open war with pope Hadrian VI. his successor, and bishops; and that he might make the people despise their authority as much as possible, he wrote one book against the pope's bull, and another against the order falsely called, "The order of Bishops." He still continued to write letters and pieces against popish doctrine, on the dignity of supreme magistrates, and likewise in 1523, after Hadrian's death, at which time a dispute took place between Luther and Erasmus, about free will.

October 1524, Luther flung off the monastic habit; which, though not premeditated and designed was yet a very proper preparation to a step he took the

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year after; which was, his marriage with Catharine de Bare. Catharine de Bare was a gentleman's daughter, who had been a nun, and was taken out of the nunnery of Nimptschen in 1523. Luther had a design to marry her to Glacius, a minister of Ortamunden; but she did not like Glacius, and so Luther married her himself, June 13, 1525. This conduct of his was blamed not only by the Catholics, but by those of his own party. He was even for some time ashamed of it himself; but soon recovered from his abashment, assumed his former air of intrepidity, and boldly supported what he had done with reasons. The disturbances in Germany now encreased every day; and the war with the Turks, which brought the empire into danger, forced Charles V. at length to call a diet at Spires by his letters May 24, 1525. Few of the princes, however, being able to meet at Augsburg, on account of the popular tumults which prevailed, the diet was prorogued, and fixed again at Spires, where it was held in June 1526. After much consideration it was decreed, that in order to call a national council in Germany, or a general one in Christendom, which should be opened within a year, for the welfare of religion, deputies should be sent to the emperor, to desire him to return to Germany as soon as he could, and to hold a council, and that in the mean time, the princes and states should so demean themselves, concerning the edict of Worms, as to be able to give an account of their carriage to God and the emperor.

Affairs were now in great confusion in Germany, and they were no less so in Italy; for a quarrel arose between the pope and the emperor, during which Rome was twice taken, and the pope imprisoned. While the princes were thus employed in quarrelling with each other, Luther persisted in carrying on the work of the reformation, as well by opposing the papists, as by combating the anabaptists and other fanatical sects, which, having taken the advantage of

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his contest with the church of Rome, had sprung up and established themselves in several places. In 1527, Luther was suddenly seized with a coagulation of the blood about the breast, which had like to have put an end to his life; but recovering from this, he was attacked a second time with a spiritual temptation, which he calls a "Blow of Satan." He seemed, as he tells us, to perceive at his left ear, a prodigious beating, as it were of the waves of the sea, and this not only within, but also without his head; and so violently withal, that he thought every moment he was going to expire. Afterwards, when he felt it only in the inner part of his head, he grew almost senseless; was all over chilly, and not able to speak; but, recovering a little, he applied himself to prayer, made a confession of his faith, and lamented grievously his unworthiness of martyrdom, which he had so often and so ardently desired. In this situation he made a will, but he however had the good luck to recover from this terrible condition.

The troubles of Germany being not likely to have any end, the emperor was forced to call a diet at Spires in 1529, to require the assistance of the princes of the empire against the Turks, who had taken Buda, and to find out some means of allaying the contests about religion, which increased daily. In this diet were long and hot disputes; and, after several debates, the decree of the former diet of Spires was again agreed to, in which it was ordered, that, concerning the execution of the edict of Worms, the princes of the empire should act in such a manner, as that they might give a good account of their management to God and the emperor. But, because some had taken occasion, from these general terms, to maintain all sorts of new doctrines, they made a new decree in this diet, to explain that of the former. The elector John of Saxony, (for Frederic was dead) the elector of Brandenburg, Ernestus and Francis dukes of Lunenburg, the landgrave of Hesse, and

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the prince of Anhalt, protested against this decree. Fourteen cities, viz. Strasburg, Nuremburg, Ulm, Constance, Retlingen, Windsheim, Memmingen, Lindau, Kemplen, Hailbron, Isny, Welsenburg, Nortlingen, and St. Gal, joined in this protestation, which was put in writing, and published the 19th of April 1529, by an instrument in which they appealed from all that should be done, to the emperor, a future council, either general or national, or to unsuspected judges; and accordingly they appointed deputies to send to the emperor, to petition that this decree might be revoked. This was the famous protestation, which gave the name of protestants to the reformers in Germany.

After this, the protestant princes laboured to make a firm league among themselves, and with the free cities, that they might be able to defend each other against the emperor, and the catholic princes. The deputies of the princes and cities being met at Swabach, the affair was there proposed; but the deputies of the elector of Saxony alleging, that, since this league was made for the security of the true christian doctrine, they ought all unanimously to agree about this doctrine; they ordered, therefore, that a summary of their doctrine, contained in several heads, should be read, that it might be received, and approved unanimously by the whole assembly. The deputies of the protestants at the diet of Spires, soon after, September 12, waited upon the emperor at Placentia, where he stayed a little, in returning from his coronation at Bononia, and assured him, that "their masters had opposed the decree of that diet for no ther reason, but because they foresaw it would occasion many troubles." The emperor promised them an answer, when he had communicated it to his council; and, October 13, sent them word, in writing, that "the decree of the diet seemed to prevent all innovations, and preserve the peace of the empire; that the elector of Saxony, and his allies,

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ought to approve of it; that he desired a council as much as they, though that would not have been necessary, if the edict of Worms had been duly executed; that what had been once enacted by the major part of the members of the diet, could not be disannulled by the opposition of some of them; that he had written to the elector of Saxony, and others, to receive and execute the decree of the diet; and hoped they would the sooner submit to his order, because an union and peace were necessary at this time, when the Turks was in Germany."

The deputies having received this answer, drew up an act of appeal, and caused it to be presented to the emperor; which enraged him so extremely, that he confined them to their lodgings, and forbade them to write into Germany, upon pain of death. However, an account of these proceedings was conveyed to the allied German princes, who met at Smalkald, where they agreed upon a confession of faith, which was prepared, and afterwards offered at the diet of Augsburg, which was called in June, 1530. The protestants, afterwards, presented an apology for their confession; but the emperor would not receive it; however, they were both made public. This confession of faith, which was afterwards called "The Confession of Augsburg," was drawn up by Melancthon, the most moderate of all Luther's followers, as was also the apology.

Luther had now nothing else to do, but to sit down and contemplate the mighty work he had finished; for, that a single monk should be able to give the church of Rome so rude a check, that there needed but such another entirely to overthrow it, may very well seem a mighty work. He did, indeed, little else; for the remainder of his life was spent in exhorting princes, states, and universities, to confirm the reformation, which had been brought about through him. The emperor threatened temporal punishments with armies, and the pope eternal with

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bulls and anathemas; but Luther cared for none of their threats.

In 1546, February 18, in the sixty-third year of his age, he died, on the estate of the earls of Mansfelt. The elector of Saxony desired that his body should be brought back to Wittemburg, where he was buried with the greatest pomp that, perhaps, ever happened to any private man. A thousand lies were invented by his enemies about his death.

His works were collected after his death, and printed at Wittemburg, in seven volumes folio.

LYTTLETON, (Lord George) an elegant English historian, poet and miscellaneous writer was born in the year 1709, at seven months, and the midwife, supposing him to be dead, threw him carelessly into the cradle, where had not some signs of life been taken notice of by one of the attendants, he might never have recovered. He received the elementary part of his education at Eton school, where he soon evinced a taste for poetry. His pastorals and some others of his light pieces were originally written in that seminary; from whence he was removed to the university of Oxford. Here he pursued his classical studies with uncommon assiduity, and sketched the plan of his "Persian Letters," a work, which afterwards procured him great reputation, not only from the elegance of the language, in which they were composed, but also from the excellent observations they contained on the manners of mankind.

In the year 1728, he set out on the tour of Europe, and on his arrival at Paris, became acquainted with Mr. Poyntz, the British minister then at the court of Versailles, who was so struck with the extraordinary capacity of our young traveller, that he employed

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him in many political negociations, all of which he executed with great judgment and fidelity.

Mr. Lyttleton's conduct, whilst on his travels, was a lesson of instruction to all young gentlemen engaged on the same business. Instead of lounging away his hours at the coffee houses, frequented by his countrymen, and adopting the fashionable follies and vices of France and Italy, his time was passed alternately in his library, and in the society of men of taste and literature. In this early part of his life, he wrote a poetical letter to Dr. Ayscough, and another to Mr. Pope, which shew singular taste and correctness.

After continuing a considerable time at Paris with Mr. Poyntz, he proceeded to Turin, where he was received with great marks of attention by his Sardinian majesty. He then visited Venice, Milan, Genoa, and Rome, where he applied himself closely to the study of the fine arts, and was, even in that celebrated metropolis, allowed to be a perfect judge of painting, sculpture and architecture.

He soon after returned to his native country, and was elected representative for the borough of Okehampton in Devonshire, in which station, he behaved so much to the satisfaction of his constituents, that they, several times, re-elected him for the same place.

About this period, he received great marks of friendship from Frederic prince of Wales, father of his present majesty; and was, in the year 1737 appointed principal secretary to his royal highness, and continued in the strictest intimacy with him till the time of his death. His attention to public business did not, however, prevent him from exercising his poetical talent; and there are many of his effusions of this kind, written, whilst he was in this employment, to be found in his works, which reflect the highest honor, on his taste, judgment and erudition.

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In the year 1742, he married a young lady of the name of Fortescue, whose exemplary conduct and uniform practice of religion and virtue established his conjugal happiness upon the most solid basis.

In 1744, he was appointed one of the lords commissioners of the treasury; and during his continuance in that station, constantly exerted his influence in rewarding merit and ability. He was the friend and patron of the late Henry Fielding, James Thomson, author of the Seasons, Mr. Mallet, Dr. Young, Mr. Pope, &c. On the death of Mr. Thomson, who left his affairs in a very embarrassed condition, Mr. Lyttleton took that poet's sister under his protection. He revised the tragedy of Coriolanus, which that writer had not completely finished, and brought it out at Covent Garden, with a prologue of his own writing, in which he so affectingly lamented the loss of that delightful bard, that not only Mr. Quin, who spoke the lines, but almost the whole audience burst into tears.

Mr. Lyttleton had, in the pride of juvenile confidence, with the help of corrupt conversation, entertained doubts of the truth of Christianity; but, he thought the time was now come, when it was no longer fit to doubt, or believe by chance, and applied him seriously to the great question. His studies being honest, ended in conviction. He found, that the christian religion was true; and what he had learned, he endeavoured to teach others, in 1747, by an excellent publication, entitled "Observations on the Conversion and Apostleship of St. Paul."—This valuable treatise was written at the desire of Mr. Gilbert West, in consequence of Mr. Lyttleton's asserting, that, beside all the proofs of the christian religion, which might be drawn from the prophecies of the Old Testament, from the necessary connection it has with the whole system of the Jewish religion, from the miracles of Christ, and from the evidence given of his resurrection by all the other apos-

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tles, he thought the conversion of St. Paul alone, duly considered, was, of itself, a demonstration sufficient to prove christianity to be a divine revelation.—Mr. West being struck with the thought, assured his friend, that so compendious a proof would be of great use to convince those unbelievers, who will not attend to a longer series of arguments; and time has shewn that he was not mistaken, as the tract is esteemed one of the best defences of christianity which has hitherto been published.

In 1754, he resigned his office of lord of the treasury, and was made cofferer to his majesty's household, and sworn of the privy council. Previous to this, he married a second time; but the indiscreet conduct of his wife gave him great uneasiness, and they separated, by mutual consent, a few years after marriage.

After being appointed chancellor of the exchequer, he was, 19th November, 1757, created a peer of Great Britain, by the title of Lord Lyttleton, &c. His speeches on the Scotch and mutiny bills, in the year 1747, on the Jew bill in 1753, and on the privilege of parliament in 1763, shewed sound judgment, powerful eloquence, and inflexible integrity. During his last ten years, he lived chiefly in retirement, in the continual exercise of all the virtues which can ennoble private life. His last work was his "Dialogues of the Dead, in which the morality of Cambray and the spirit of Fontenelle are happily united.

He died August 22d, 1773, univerally lamented by all parties. His last moments were attended with unimpaired understanding, unaffected greatness of mind, calm resignation, and humble, but confident, hopes in the mercy of God.

MACHIAVEL, (NICHOLAS) a famous political writer of the 16th century was born of a distin-

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guished family at Florence. His first productions were of the dramatic kind. He composed a comedy upon the ancient Greek model, in which he lashed some of the Florentine ladies with great severity, which, however, was so well received, that Pope Leo X. caused it afterwards to be represented at Rome.

Machiavel was secretary, and afterwards historiographer to the republic of Florence. The house of Medicis procured him this last office, with a very handsome salary, in order to satisfy his resentment for having suffered the torture, upon suspicion of being an accomplice in the conspiracy of the Soderini, against that house, when Machiavel bore his sufferings without making any confession; but, his frequent and high commendations of Brutus and Cassius, have convinced many that he was not altogether innocent. No farther proceedings, however, were carried on against him; but, from that time, he turned every thing to ridicule, and gave himself up to irreligion. He died in 1530, of a remedy which he had taken by way of prevention, having lived, towards the latter period of his days, in a state of great poverty and contempt.

He was the author of various publications, upon different subjects; but, of all his writings, that which has made the greatest noise, and drawn upon him the most enemies, is a political treatise, entitled "The Prince," which has been translated into various languages, and written against by many authors. The world, for a long time, was not agreed as to the motives of this work; some thinking, that he meant to recommend tyrannical maxims; others, that he only delineated them, with a view to excite abhorrence; His motives, however, have, in latter times, been almost universally reprobated; so that, when we hear of *Machivelian* policy, it constantly conveys to the mind the idea of fraud, perfidy, and unbounded tyranny. Machiavel also wrote "Re-

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flections on Titus Livius," which are deemed extremely curious and interesting.

MACLAURIN, (COLLIN) an eminent mathematician and philosopher, was the son of a clergyman, and born at Kilmodden, in Scotland, in 1698. At the age of eleven, he was sent to the university of Glasgow, where he continued for five years, during which period, notwithstanding his youth, he was distinguished as one of the most intense students in that celebrated seminary. His great genius for mathematical learning, discovered itself so early as at twelve years, when, having accidentally met with a copy of "Euclid," he became, in a few days, master of the first six books, without any assistance; and it is certain, that before he had completed his sixteenth year, he had invented many of the propositions which were afterwards published under the title of "Geometria Organica."

After he had left the university, he retired to a country seat of his uncle, who had the care of his education, both his parents having died some time before that period. Here he spent two or three years, in pursuing his favorite studies; but, in 1717, he offered himself as a candidate for the professorship of mathematics in Marischal College, Aberdeen, and obtained it, after a trial of ten days with a very able competitor. In 1719, he went up to London, where he became acquainted with Dr. Hoadly, then bishop of Bangor, Dr. Clarke, Sir Isaac Newton, and other eminent characters; at which time, also, he was admitted a member of the royal society; and, in another journey, in 1721, he contracted an acquaintance with Martin Folkes, Esq. then president of it, which lasted till his death.

In 1722, Mr. Maclaurin began to write his celebrated piece "On the Percussion of Bodies," which

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gained the prize of the royal academy of sciences for the year 1724. Soon after this, he was invited by the curators of the university of Edinburgh, to fill the mathematical chair in that seminary, and this he accordingly accepted in November, 1725.

Mr. Maclaurin had lived as a bachelor till the year 1733; but being no less formed for society than for contemplation, he then married, and continued happy in his matrimonial connection till his death, when he left two sons and three daughters, together with his wife, to survive him. In 1734, Berkeley, bishop of Cloyne, published a piece, called "The Analyst," in which he took occasion, from some disputes which had arisen concerning the grounds of the fluxionary method, to explode the method itself; and, also, to charge mathematicians in general with infidelity in religion. Maclaurin thought himself included in this charge, and began an answer to Berkeley's book; but, as he proceeded, so many discoveries, so many new theories and problems occurred to him, that, instead of a vindicatory pamphlet, his work came out "A Complete System of Fluxions, with their application to the most considerable problems in geometry and natural philosophy." This work was published, at Edinburgh in 1742, in two vols. 4to. and as it cost him infinite pains, so it is the most considerable of all his works, and will confer on him immortal honour. In the mean time, he was frequently obliging the public with some performance or observation of his own; many of which were published in the fifth and sixth volumes of the Medidical "Essays at Edinburgh," and some of them in the "Philosophical Transactions."

The exertions, which professor Maclaurin had made, in the year, 1745, by planning the fortifications of Edinburgh, in order to put it in a state of defence, against the rebels, obliged him to fly his native country, when the army of the pretender advanced

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thither. Thus exiled, he took refuge in the hospitable mansion of Dr. Heron, then archbishop of York, where he found a safe asylum: but upon his return to his country after the rebellion ceased, from having caught a cold on the journey, he was attacked with a dropsy, which put a period to his valuable life, June 14, 1746, in the 49th year of his age.

Mr. Maclaurin was a very good, as well as a very great man, and worthy of love as well as admiration. His peculiar merit as a philosopher was, that all his studies were accommodated to general utility; and we find, in many places of his works, an application even of the most abstruse theories, to the perfecting of mechanical arts. He had resolved for the same purpose, to compose a course of practical mathematics, and to rescue several useful branches of the science from the bad treatment they often met with in less skilful hands. But all this, his death prevented, unless we should reckon as a part of his intended work, the translation of Dr. David Gregory's, "Practical Geometry," which he revised and published with additions, the year before his death. During his life, however, he had frequent opportunities of serving his country and his friends, by his great skill. Whatever difficulty occurred, concerning the constructing or perfecting machines, the working of mines, the improving of manufactories, the conveying of water, or the the execution of any other public work, he was at hand to resolve it. He also made calculations relating to the provision now established by law, for the children and widows of the Scots clergy, and of the professors in the universities, intitling them to certain annuities, upon the voluntary annual payment of a certain sum by the incumbent. In contriving and adjusting this wise and useful scheme, he bestowed a great deal of labour, and contributed not a little towards bringing it to perfection. It may be said of such a man, "that he lived to some purpose," which can hardly be said of those,

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how uncommon soever their abilities and attainments, who spend their whole time in abstract speculations, and produce nothing to the real use and service of their fellow citizens.

MACLAURIN, (JOHN) afterwards lord Dreghorn, the eldest son of the preceding, was born, at Edinburgh, 26th December 1734. As his father was a man of no penurious disposition, he left his family but indifferently provided for, his name and a small estate in Berwickshire, being their only inheritance. The former was indeed a great one; but to our author and his brother, on account of their youth, of little avail; the latter yielded no more than a bare competence for the education and maintenance of the family.

The attention and friendship, which the archbishop of York had shewn to the father, when a patriot refugee, was, at his death, transferred with generous remembrance to his sons. His grace, desirous of having the superintendance of their education, and after consulting with Mrs. Maclaurin, used his interest to procure admission for our author and his younger brother into the charter house, in London. His exertions, however, were unavailing; for it happened, that the former was too old, the latter too young to be admitted.

It was, on this account, resolved, that our author should be educated in Scotland; and, accordingly at the usual age, he was put to the high school of Edinburgh, to learn the rudiments of the Latin language. Here he continued five years, making a very great proficiency in his studies, not by labour or intense application, but in consequence of that vigour and quickness of apprehension, which nature had bestowed upon him with so profuse a hand.

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Our author afterwards went through the usual course at the university of Edinburgh, where he still continued to make very great proficiency in the learned languages. He distinguished himself also in the different sciences, to which he then bent his attention; although he used often to mention, with regret, that he did not make so rapid a progress in these as he could have wished, from having been sent to college, at too early an age, to be able to enter fully into the abstruse studies, which are understood to form an essential part of an university education.

The pleasure our author had in reading debates ancient and modern, and in hearing the pleadings at the Scotch bar, made him desirous of following the profession of a barrister; although he was dissuaded from it, on account of the narrowness of his fortune, and the want of powerful connections to push him forward; his friends had intended him for the church; but the gravity of a clergyman was not suited to his lively temper. He determined, however, to be guided by his own inclination; and, accordingly, after studying, and making himself perfectly master of the civil and Scotch law, he was, in August 1756, admitted a member of the faculty of advocates, at Edinburgh. Previous to this, he, at leisure hours, overcame the fatigue of legal study, by occasionally indulging himself in perusing his favorite classics, and improving his taste for the muses.

His promising talents were not long unrewarded; for, in the course of a few years, they were the means of introducing him into very considerable practice, both before the civil and criminal courts of his country.

It was not as a mere lawyer that he acquired a reputation in the world; for, by means of his abilities, learning, and urbanity, he soon gained the acquaintance and friendship of men of fortune, talents, and literature; and, as he often, with great pleasure, mentioned, it was the intimate friendship of a few

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of these that was the greatest solace he had in the decline of life.

In June, 1762, Mr. Maclaurin married the daughter of Dr. George Cunninghame, physician, in Edinburgh, by whom he had ten children—five sons and five daughters. With this amiable woman, he lived in the utmost state of conjugal felicity, till the year 1780, when she was cut off by a putrid fever, a few hours after her favourite son, who died, likewise, of the same disorder. This was an irreparable loss to our author, and his numerous young family.

In 1782, a Royal Society was established in Edinburgh, and Mr. Maclaurin had the honor of being appointed one of the constituent members of the institution, in the royal charter, which was prepared for it.

After having, for many years, practised with great assiduity and success at the Scotch bar, and having, at last, forgot the griefs of a husband, in the cares of a father, he was promoted to the bench; and, in January, 1778, took his seat as a senator in the college of justice, under the title of Lord Dreghorn.—During the enjoyment, for nearly nine years, of the judicial trust reposed in him, he had the satisfaction to find, that the efforts he made, as a judge, in the impartial administration of justice, obtained him the universal approbation of the practitioners of courts, and of the public at large.

In 1791, domestic distress again embittered his happiness, in consequence of the death of his eldest daughter, who caught the infection of a putrid fever, in paying the last tribute of affection to a dying brother. The father too, in the utmost grief, was attacked with a slow fever, from which, he imagined, he never entirely recovered. His attention, however, to the duties of his office, continued unabated, till 1796, when on Dec. 24th he died of a putrid fever, aged nearly sixty-two.

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The prominent features in Mr. Maclaurin's character were, vivacity and quickness of apprehension. He had a most retentive memory; few men read more; none retained what they read better. He never was at a loss for some apposite quotation from classical authors, especially from the Latin poets. In his selection of these, he was peculiarly happy: they gave ease and grace to his pleadings; force and elegance to his writings.

As a lawyer, Mr. Maclaurin had always a most respectable character. As a judge, he was high in public esteem; he had a clear head, and a sound understanding: he heard with patience, and determined with deliberation. Conscience was his guide, and justice his aim. His quickness and penetration gave dispatch to business, and made the burden which was heavy upon others, who did less, sit light upon him, who did more.

Mr. Maclaurin from his earliest years, was the friend and lover of liberty; and, wherever he found oppression, was an advocate against it. From his extensive reading, he had acquired a liberality of mind, and independence of spirit, which made him think and judge for himself; the welfare and happiness of mankind were the great objects of his speculations; he was jealous of the encroachments of the crown, and regarded, as unjustifiable, every attempt to oppress the people.

He had seen America struggle for independence, he predicted the consequence of the fatal measures pursued against her; and with those who thought as he did, he shared the obloquy of the day; he saw America successful, and he rejoiced in the event. He lived to see another revolution; monarchy abolished, and a struggle for a republic in France: he lamented the cruelties that were exercised in this attempt: he pitied the monarch who fell; he beheld, in the dawning republic, a nation contending for its freedom, and a bold experiment attempted—the re-

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formation of mankind; he thought the old system in France, bad; what the new one would be, no one could predict. The armed coalition he viewed with indignant regret; the attempt to crush that distracted country, to him appeared unjust and impolitic: left to themselves a short time, he thought, would determine both the fate of that great empire, and also the hitherto problematical question, whether an extensive nation can enjoy a republican government. He always thought, that if foreign powers had not interfered, in order to restore the old system, a civil war was inevitable: it would be bloody, but could not be long. He foresaw, that the powers of Europe coalesced, would make France to a man, rally round the standard of liberty; and accordingly, he beheld the best disciplined armies in the world, fall before raw and unexperienced republicans. The continent of Europe was deluged with blood, and the genius of Liberty soared triumphant.

Mr. Maclaurin beheld the conduct of his own country with the sincerest sorrow. He saw her recover from the distress which the American war had occasioned; peace had recruited her strength, increased her resources, and made her mistress of the commerce of the world. He was sorry to see her ministers, all at once, rashly endanger her prosperity, rush headlong into the bloody contest, and, without endeavouring to prevent the monarchy of France from falling, foolishly attempt to restore it. The various pretexts for carrying on the war he condemned, and reprobated the conduct of the ministry, for interfering in it, at all. He also disapproved of their measures at home no less than of their operations abroad.

Placed in a high public station, while he discharged his duty with fidelity, he would not shrink at the nod of power. He accordingly shared the fate of those who differed in opinion with the ruling party; was branded with the epithets of Jacobin and disor-

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ganizer; and it was even insinuated that he was aiming at a revolution in Great Britain. He was, however neither Jacobin nor disorganizer, unless that man be one, who thinks a nation entitled to maintain its rights, to resist every attempt to enslave it, and to enjoy the freedom of speech, and the liberty of the press; he was convinced of the necessity of a radical reform in the British parliament, and of abuses in government; and he regretted, that this had not been done, when there was both time and opportunity.—To such a height had political animosity, at that time, arisen in Great Britain, that Mr. Maclaurin, at last, shunned mixed companies, indeed, all where the conversation was likely to turn upon politics. He never, however, allowed difference of opinion to interrupt or dissolve the ties of private friendship.—Anxious that wrongs should be prevented, and eager to see those which existed redressed, he loved his country, and was ambitious of her welfare; the friend of Man, he studied to be his benefactor; conscious of the rectitude of his principles, he was not afraid to avow them; but, prudence made him observe a cautious silence; the insinuations which malice levelled against him, he bore with fortitude, and treated with contempt; for, as he was superior to his enemies, he disdained to retaliate.

MÆCENAS, (CAIUS CILNIUS) was a celebrated Roman knight, descended from the kings of Etruria. He has immortalized himself by his liberal patronage of learned men, and of letters; and, to his prudence Augustus Cæsar acknowled himself indebted for the security he enjoyed.

His fondness for pleasure removed him from the reach of ambition, and he preferred to die, as he was born, a Roman knight, to all the honors and dignities which either the friendship of Augustus, or

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his own popularity, could heap upon him. It was, in consequence of his advice, and that of Agrippa, that Augustus resolved to retain the supreme power, and not, by a voluntary resignation, to plunge Rome into civil commotions. The emperor received the private admonitions of Mæcenas in the same friendly manner as they were given; and he was not displeased with the liberty of his friend, when he threw a paper to him, with these words, "Descend "from the tribunal, thou butcher!" while he sat in the judgment-seat, and betrayed revenge and impatience in his countenance. Augustus was struck with the admonition, and left the tribunal without passing sentence of death on the criminal.

To the interference of Mæcenas, Virgil was indebted for the restoration of his lands; and Horace was proud to own, that his learned friend had obtained his pardon from the emperor, for engaging in the cause of Brutus at Philippi. Mæcenas himself cultivated letters; and, according to the most received opinion, wrote "A History of Animals," "A Journal of the Life of Augustus," "A Treatise on the different Natures and Kinds of Precious Stones," besides two tragedies, entitled "Octavia," and "Prometheus," and other things, all now lost. He died eight years before Christ; and, on his death-bed, particularly recommended his friend Horace to the care and confidence of Augustus. Seneca, who has liberally commended the genius and abilities of Mæcenas, has not withheld his censure from his dissipation, indolence and effeminate luxury. From the patronage and the encouragement, which the princes of heroic and lyric poetry, among the Latins received from this favorite of Augustus, every patron of literature has ever since been styled a Mæcenas. To him Virgil dedicated his Georgics, and Horace his Odes.

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MAHOMET, or MOHAMMED, stiled the IMPOSTOR, was born in the year 571, at Mecca, a city of Arabia, of the tribe of the Korashites. His father Abdallah died young, leaving his widow and infant son in very indifferent circumstances. The grandfather was, therefore, obliged to take care of Mahomet, which he not only did, during his life, but at his death, enjoined his eldest son Abu Taleb, to provide for him in future. This man being a wealthy merchant, brought up Mahomet to the same business, and, for that purpose, took him along with him into Syria, when he was only about 18 years of age. Here he continued under his uncle, till he had arrived at his 25th year, when one of the chief men of the city dying, and his widow, whose name was Khadijah, wanting a factor to manage her estate, she invited Mahomet into her service. He accepted her terms, and traded three years for her, at Damascus and other places, during which time, he behaved himself so well, that, by making him her husband, she raised him to an equality with the richest in Mecca.

It was after he began, by this advantageous match, to live at his ease, that he formed the scheme of establishing a new religion; or, as he expressed it, of replanting the only true and ancient one, professed by Adam, Moses, Jesus and all the prophets, by destroying the gross idolatry, into which the generality of his countrymen had fallen, and weeding out the corruptions and superstitions, which the latter Jews and Christians had, as he pretended, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of one only God.

Before he made any attempt abroad, he rightly judged, that it was necessary for him to begin with the conversion of his own household. Having, therefore, retired with his family, as he had done several times before, to a cave in mount Hara, he there opened the secret of his mission to his wife Khadijah;

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and acquainted her that the angel Gabriel had just before appeared to him, and told him, that he was appointed the apostle of God: he also repeated a passage, which he pretended had been revealed to him by the ministry of angels with these other circumstances of this first appearance, which are related by the Mahometan writers. Khadijah received the news with great joy; swearing by him, in whose hands her soul was, that she trusted he would be the prophet of his nation; and immediately communicated what she had heard to her cousin Ebn Naufal, who being a christian, could write in the Hebrew character, and was tolerably well versed in the scriptures; and he as readily came into her opinion, assuring her, that the same angel, who had formerly appeared unto Moses, was now sent to Mahomet. The first overture the prophet made was in the 40th year of his age, which is, therefore usually called the year of his mission.

Having thus taken upon himself the style of the Apostle of God, he began, under that character, to propagate the imposture, which he had now concerted; but for four years, he did it only in private, and amongst such as he either had most confidence in, or thought most likely to gain. After he had gotten a few disciples, some of whom, were however, the principal men of the city, he began to publish it to the people of Mecca, in his 44th year, and openly to declare himself a prophet sent by God, to reclaim them, from the errors of paganism, and to teach them the true religion. On his first appearance, he was treated with contempt and derision, and upbraided by the people, as a magician, an impostor, and a teller of fables, of which he frequently complains in the Koran; so that for the first year he made little or no progress; but persevering in his design, which he managed with great address, he afterwards gained many proselytes, so that his cause began to acquire considerable support in the city. People now be-

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gan to be alarmed at his progress. Those, who were addicted to the idolatry of their forefathers, opposed him as an enemy of the gods and a dangerous innovator in their religion. Others, who saw farther in his designs, thought it time to put a stop to them, for the sake of preserving the government, which he seemed determined to undermine. They, therefore, formed a combination against him, and intended to have cut him off by the sword. Abu Taleb, his uncle, being informed thereof, defeated their designs, and by his authority, as chief of the tribes, preserved him from many other attempts of the same kind, which were contrived against him.

The Koreish, finding they could not prevail, either by words or menaces, tried what they could do by force and ill treatment, using Mahomet's followers so very injuriously, that it was no longer safe for them to continue at Mêcca; such of them, therefore as had no friends to protect them, began to look for shelter elsewhere. In the fifth year of the prophet's mission, numbers fled to Ethiopia, where they were kindly received by the king, who refused to deliver them up to those, whom the Koreish sent to demand them, and, as the Arab writers unanimously attest, even professed the Mahometan religion.

In the sixth year of his mission, Mahomet had the pleasure of seeing his party strengthened by the conversion of his uncle Hamru, a man of great valour, and merit, and of Omar Ebn Al Kattab, a person highly esteemed, and once a violent opposer of the prophet. A circumstance occurred, however, about four years thereafter, which tended for a time to operate materially against his further success. This was the death of Abu Taleb; and about a month, or as some write, three days after the death of this great patron and benefactor, Mahomet had the additional mortification to lose his wife Khadijah.

On the death of these two persons, the Koreish began to be more troublesome than ever to their pro-

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phet, and especially some, who had been his intimate friends; insomuch that finding himself obliged to seek for shelter elsewhere, he first pitched upon Tayef, about sixty miles from Mecca, as the place of his retreat. Here he staid for a month, some of the more considerate people treating him with a little respect; but the rabble at length rose upon him, and compelled him to return to Mecca, where he put himself under the protection of one of the princes.

This repulse greatly discouraged his followers.—Mahomet, however, still persevered, declaring, that "if they set the sun against him on his right hand, and the moon on his left, he would not abandon his enterprize." He, therefore, continued boldly to preach to the public assemblies, of the pilgrimage, and gained some proselytes; among them, six of the inhabitants of Medina, of the Jewish tribe of Khazraj, who, on their return home, failed not to speak much in commendation of their new religion, and exhorted their fellow-citizens to embrace the same.

In the twelfth year of his mission, twelve of the leading men of Medina came to Mecca, and took an oath of fidelity to Mahomet, at Al Akaba, a hill on the north side of that city. This oath was called the "Women's Oath," not that any women were present upon the occasion, but because a man was not thereby obliged to take up arms in defence of Mahomet or his religion; but, because it was the same oath that was afterwards exacted of the women, the form of which we have in the Koran, to the following effect, viz. That they should renounce all idolatry; that they should not steal; commit fornication; kill their children, as the Pagan Arabs used to do, when they could not maintain them; nor forge calumnies; and, that they should obey the prophet in all things which were reasonable. When they had solemnly engaged to all this, Mahomet sent one of his disciples, named Masab, home with them, to instruct

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them more fully in the grounds and ceremonies of his new religion.

Masab being arrived at Medina, by the assistance of those who had formerly been converted, gained great numbers of proselytes, so that mahometanism spread so fast, that there was scarce a house wherein there were not some who had embraced it. The next year, being the thirteenth year of Mahomet's mission, Masab returned to Mecca, accompanied by a large number of people, who professed the new faith, besides some others who were still unbelievers. On their arrival, they immediately sent to Mahomet, offering him their assistance, of which he was greatly in need; for his adversaries were, by this time grown so powerful in Mecca, that he could not stay there much longer without imminent danger, wherefore he accepted their proposal and accompanied them to Medina.

Hitherto Mahomet had propagated his religion by fair means; so that the whole success of this enterprize, before his flight to Medina, must be attributed to persuasion only, and not to compulsion. The main arguments which he used to delude men into a belief of his imposture, were promises and threats, being those which he knew would work the easiest on the affections of the vulgar. His promises were chiefly of paradise, which, with great art, he framed agreeably to the taste of the Arabians, who, lying under the torrid zone, were, through the nature of their climate, as well as the excessive corruption of their manners, exceedingly given to sensual pleasures, and the scorching heat and dryness of the country, making rivers of water, cooling drinks, shaded gardens, and pleasant fruits, most delightful and refreshing unto them, they were from hence apt to place their highest enjoyment, in things of this nature: and therefore, to answer the height of their carnal desires, he made the joys of heaven to consist totally, in these particulars, which he promises them abun-

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dantly in many places of the Koran. On the contrary, he described the punishment of hell, which he threatened to all, who would not believe in him, to consist of such torments, as would appear to them the most afflicting and grievous to be borne; as that they should drink nothing, but boiling and stinking water, nor breathe any thing, but exceeding hot winds, things most terrible in Arabia; that they should dwell for ever in continual fires, and be surrounded with a black, hot, salt smoke, as with a coverlid &c. and that he might omit nothing, which could work on their fears, he likewise, terrified them with the threats of grievous punishments in this life.

He pretended to receive all his revelations from the angel Gabriel, who, he said, was sent from God, on purpose to deliver them to him. He was, it seems, subject to the falling sickness, so that, whenever the fit was upon him, he pretended it to be a trance; and that then the angel Gabriel was come from God, with some new revelations unto him. His pretended revelations, he put into several chapters, the collection of which makes up the Koran, which is the bible of the Mahometans. The original of this book, was laid up, as he taught his followers, in the archives of heaven; and the angel Gabriel brought him the copy of it, chapter by chapter, according as occasion required, that they should be published to the people; that is, as often as any new thing was to be set on foot, any objection against him or his religion to be answered; any difficulty to be solved; any discontent among his people to be quieted, any offence to be removed, or any thing else done for the furtherance of his grand scheme, his constant resource was to the angel Gabriel for a new revelation; and out came some addition to the Koran, to serve his turn therein.

Hitherto Mahomet had propagated his religion by fair means, so that the whole success of this enterprize before his flight to Medina, (which forms an

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æra in the Mahometan history, called the *Hegira*,) must be attributed to persuasion only, and not to compulsion. For before this time, and, in several places of the Koran, which he pretended were revealed, during his stay at Mecca, he declared his business was only to preach and admonish; that he had no authority to compel any person to embrace his religion, and that, whether people believed or not was none of his concern, but belonged solely to God. And he was so far from allowing his followers to use force, that he exhorted them to bear patiently those injuries, which were offered them, on account of their faith; and, when persecuted himself, he chose rather to quit the place of his birth, and retire to Medina, than to make any resistance. But this great moderation seems to have been entirely owing to his want of power, and the great superiority of his opposers, during the first twelve years of his mission; for no sooner was he enabled, by the assistance of those of Medina, to make head against his enemies, than he gave out, that God had allowed him and his followers to defend themselves against the infidels; and, at length, as his force increased, he pretended to have the divine leave even to attack them; to destroy idolatry, and set up the true faith by the sword. He, therefore, commanded his followers to arm, and to slay all, who would not embrace his religion, unless they submitted to pay a yearly tribute for the redemption of their lives; and according to this injunction, even unto this day, all who live under any Mahometan government, and are not of their religion, pay an annual tax, as a fine for their infidelity. Mahomet's first expeditions, were against the trading caravans, in their journies, between Mecca and Syria, which he attacked with various success; and if we except the establishing and adjusting a few particulars, relating to his grand scheme, as occasion required, his time, for the first two years after his flight, was wholly spent in predatory excursions up-

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on his neighbours, and in compelling those, who lived near Medina to embrace his religion.

In the third year of the Hegira, A. D. 624, he made war upon those tribes of the Arabs, who were of the Jewish religion, in that vicinity; & having taken their castles, and reduced them under his power, he sold them all as slaves, and divided their goods among his followers. But what established his faith very much, and was the foundation on which he built all his succeeding greatness, was, his gaining the battle of Bedr, which was fought in the fourth year of the Hegira, and is so famous in the Mahometan history. Some reckon no less than twenty-seven expeditions, wherein Mahomet was personally present, in nine of which he gave battle; besides several other battles, in which he was not present. His forces, he maintained partly by the contributions of his followers for this purpose, which he called by the name of *Alms*, and the paying of which he, very artfully, made one main article of his religion; and partly by ordering a fifth part of the plunder to be brought into the public treasury for that purpose, in which matter, he, likewise, pretended to act by divine direction.

In a few years, by the success of his arms, notwithstanding he sometimes came off by the worst, he considerably raised his power and credit. In the sixth year of the Hegira, he set out with a considerable army to visit the temple of Mecca; not with an intent of committing hostilities, but in a peaceable manner. However, as soon as he approached that city, the Koreish informed him by a messenger, that they would not permit him to enter Mecca, unless he forced his way, whereupon he resolved immediately to attack the city. Upon this, the Meccans, becoming alarmed, sent out a prince of the tribe of Thakif to desire peace: and a truce was concluded between them for ten years, by which any person was allowed to enter into league, either with Mahomet, or with the Koreish, as he should think proper.

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It may not be improper, in order to shew the inconceivable veneration and respect the Mahometans, by this time, had for their prophet, to mention the account which the above-mentioned ambassador gave the Koreish, at his return, of their behaviour. He said, he had been at the courts both of the Roman emperor and the king of Persia, and never saw any prince so highly respected by his subjects, as Mahomet was by his companions; for, whenever he made the ablution, in order to say his prayers, they ran and catched the water he had used; and whenever he spat, they immediately licked it up, and gathered every hair that fell from him, with great devotion.

In the seventh year of the *Hegira*, Mahomet began to think of propagating his religion, beyond the bounds of Arabia, and sent messengers to the neighbouring princes, with letters to invite them to Mahometanism; nor was this project without considerable success. Even the emperor Heraclius, as the Arabian historians assure us, received Mahomet's letter with great respect, and dismissed the bearer honorably. And some pretend that he would have professed this new faith, had he not been afraid of losing his crown.

In the eighth year of the *Hegira*, Mahomet took the city of Mecca, the inhabitants of which had broken the truce concluded on two years before. For the tribe of Beer, who were confederates with the Koreish, attacking those of Khozoah who were allies of Mahomet, killed several of them being supported in the action by a part of the Koreish themselves. The consequence of this violation was soon apprehended, and an ambassador was dispatched to Medina, on purpose to heal the breach; but in vain; for Mahomet, glad of this opportunity, refused to see him.

Mahomet immediately gave orders for preparations to be made, that he might surprize the Meccans, while they were unprovided to receive him. In a little time, he began his march thither, and by the

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time he came near the city, his forces were increased to 10,000 men. Those in Mecca, being in no condition to defend themselves against so formidable an army, surrendered at discretion, and their prince saved his life by turning Mahometan.

The next year, being the year of the *Hegira*, the Mahometans call the "Year of Embassies;" for, the Arabs had been hitherto expecting the issue of the war between Mahomet and the Koreish; but so soon as that tribe, the principal of the whole nation, and the genuine descendants of Ishmael, whose prerogatives none presumed to dispute, had submitted, they were satisfied that all farther resistance was vain, and, therefore, began to come in to him in great numbers, and to send embassies to make their submissions to him, both to Mecca, while he stayed there, and also to Medina, whither he returned this year. Among the rest, five kings of the tribe of Hamyar, professed Mahometanism, and sent embassadors to notify the same.

Thus was Mahometanism established, and idolatry rooted out, even in Mahomet's life-time (for he died the next year,) throughout all Arabia, except Yamama, where Moseilama, who set up also for a prophet, as Mahomet's competitor, had a great party, and was not reduced till the khalifat of Abu Becr; when the Arabs being united in one faith, and under one prince, found themselves in a condition of making these conquests which extended the Mahometan faith over so great a part of the world.

Before we conclude our account of this very extraordinary impostor, a few observations on the means which, during the last part of his life, he used to propagate his religion, may not be improper. He, in particular, from the moment he found himself able to assume sovereign authority, enjoined it on his followers, as a command from the Most High, that they should propagate his religion by fire and sword; and that all true mussulmen were bound to fight for

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it. For which reason, it hath been a custom among them, for their preachers, while they deliver their sermons, to have a drawn sword placed by them, to denote thereby, that the doctrines they teach are to be defended and propagated by military force. In pursuance of this idea, the last ten years of Mahomet's life was a continued scene of war and devastation. To reconcile the minds of the cowardly, and to add vigor to the brave, he invented his doctrine of fate and destiny; telling them, that those who were slain in battle, though they had tarried at home, must, nevertheless, have died, at that moment, the time of every man's life being pre-determined by God; but, in that they died fighting for the faith, they gained the advantage of dying martyrs for their religion, and immediately entered into Paradise, as the reward of it. These have been the favorite notions of the Mahometans; and nothing, indeed, can more induce to valour, than a fixed belief, that whatever danger they expose themselves to, they cannot die either sooner or later than is predestined by God.—"It is certainly," says a certain writer, "one of the most convincing proofs that Mahometanism was no other than a human invention; that it owed its progress and establishment almost entirely to the sword; and it is one of the strongest demonstrations of the divine original of Christianity, that it prevailed against all the force and powers of the world, by the dint of its own truth, after having stood the assaults of all manner of persecutions, as well as other oppositions, for more than three hundred years together."

MAINTENON, (MADAME DE) a most extraordinary lady, who, from a humble situation, and a variety of misfortunes, rose, at last, to be the wife of Louis XIV. was descended from the ancient family of D'Aubigny. Her grandfather, of whom we have already given an account in our second volume

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was a man of considerable rank, and highly renowned as a champion for the protestants, and as he perceived, at last, that there was no safety for him in his own country, he fled to Geneva, where he died in the year 1630.

The son of this D'Aubigny, soon after the death of his first wife, was, in Dec. 1627, married a second time, to a lady of a respectable family, with whom he had lived only a few weeks, when he was cast into prison in Paris, in consequence of some heinous accusation against him. Madame D'Aubigny exerted her utmost influence to procure his enlargement; but to no purpose. As, however, her attachment to her husband increased in proportion as he became more miserable, she obtained liberty to shut herself up in prison along with him. Here she had two sons, and becoming pregnant a third time, she got permission from court to have her husband removed to the prison of Niort, that she might be nearer the assistance, which they derived from their relations.

In this prison, Madame de Maintenon was born Nov. 27th 1635; from which miserable situation, however, she was taken a few days after by Madame Villette her aunt by the fathers side. Soon after this, he obtained her husband's release; upon condition however, that he should embrace the catholic religion: but no sooner was D'Aubigny at liberty, than fearing some fresh troubles, he resolved to decamp and seek his fortune abroad. Accordingly, in 1639, he embarked for the West Indies, with his wife and family and settled at Martinico, where he acquired considerable plantations. Madame D'Aubigny, some years after, returned to France, with a view to recover some debts, in which, however, as she did not succeed, she soon went back to the West Indies, where she had the mortification to find her husband completely ruined by gaming. In 1646 D'Aubigny died, when his lady, with her small fa-

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mily, were left in the greatest distress. She returned to France, and her daughter soon after was taken into the family of Madam Villette, who received her with great marks of affection, informing her that she should be heartly welcome to reside in her house as long as she thought proper, where, at least, she should never be at a loss for a subsistence. The niece accepted the offer with gratitude, and in a short time became firmly attached to the protestant religion; but madame de Nevillant, a relation by the mother's side, having solicited an order, which was granted from the court, to take her out of the hands of her aunt, and to have her instructed in the Romish religion, took her to herself and made her a convert, which, however, was not effected, without many threats and hardships inflicted on her.

With a view to rescue herself from the state of dependence to which she found herself subjected, she was obliged to marry that famous old buffoon, the abbe Scarron, who subsisted himself only on a pension allowed him by the court; for his wit and parts; but when he died, in 1660, she found herself as indigent as she was before her marriage. Her friends indeed, endeavoured to get her husband's pension continued, and presented so many petitions to the king, about it, all beginning with "The widow Scarron, most humbly prays your majesty &c." that he was quite weary of them and has been frequently heard to exclaim, "Must I always be pestered with the widow Scarron?"

At last, however, through the recommendation of Madame de Montespan, one of the king's mistresses, he settled a much larger pension on her, with a genteel apology for making her wait so long; and afterwards made choice of her to take care of the education of the young duke of Maine, his son by the aforesaid lady. The letters she wrote on this occasion charmed the king, and were the origin of her advancement: her own personal merit effected all the

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rest. He bought her the lands of Maintenon, the only estate she ever had; and, finding her pleased with the acquisition, called her publicly "Madame de Maintenon," which was of great service to her in her good fortune, by releasing her from the ridiculous name of Scarron.

In the mean time, her elevation was to her only a retreat; the king came to her apartment every day after dinner, before and after supper, and continued there till midnight: here he did business with his ministers, while Madame de Maintenon, employed in reading or needle work, never shewed any desire to talk of state affairs, and carefully avoided all appearances of cabal and intrigue, nor did she ever make use of her power, to procure dignities or employments for her own relations. But the same natural disposition, which prevented her from soliciting benefits for her friends, made her also incapable of doing injuries. When the minister Louvois threw himself at the feet of Louis XIV. to hinder his marriage with the widow Scarron, she not only forgave him, but frequently pacified the king, whom the rough temper of this minister as frequently incensed.

About the latter end of the year 1685, Louis XIV. married her, he being then in his 48th, she in her 50th year; and that piety with which she inspired the king to make her a wife in place of a mistress, became by degrees a settled disposition of mind. She prevailed on Louis, to found a religious community at St. Cyr, for the education of 300 young ladies of quality; and here she frequently retired from that melancholy, of which she complains so patheticaly in one of her letters, and which few ladies will suppose she should be liable to in so elevated a situation. But as Voltaire says, if any thing could shew the vanity of ambition, it would certainly be this letter. Madame de Maintenon could have no other uneasiness than the uniformity of her living with a great king; and this made her once say to the count D'Au-

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bigny her brother "I can hold it no longer, I wish I was dead." Louis, however, died before her in 1715; when she retired wholly to St. Cyr, and spent the rest of her days in acts of devotion; and, what is most surprising is, that her husband left no certain provision for her, but only recommended her to the duke of Orleans. She would accept no more than a pension of about 13,000 dollars per annum, which was punctually paid her till her death, which happened 15th April 1719. A collection of her letters has been published and translated into English, from which familiar intercourses, her character will be better known than from description.

MANNING, (JAMES D. D.) was born in New-Jersey. Oct. 22, 1738. In early life he made a profession of the christian faith, and joined himself to the Baptist church, in the town where he was born. He was instructed in the Latin language, at a grammar school under the direction of the Rev. Mr. Isaac Eaton, a pious and learned pastor of the Baptist church in Hopewell, and after he had finished his preparatory studies, he was admitted into the college of Princeton, where, in Sept. 1762, he took his first degree. In March 1763, he married Miss Margaret Stiles, daughter of John Stiles, Esq. mayor of Elizabeth town.

Being called to the great work of the gospel ministry, by the church of which he was a member, he was ordained as a preacher; and in this profession, he made a display of piety, zeal and talents, which have been equalled but seldom. The fame of his learning, and abilities soon rendered him justly conspicuous amongst his brethren; and as the Baptist Philadelphia Association, at the instance of the Rev. Mr.

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Eaton and other learned men of their body, about this time, contemplated the establishment of a college, which they proposed to erect in Rhode Island and Providence plantations, on account of the religious freedom enjoyed in that colony, they fixed their attention upon Mr. Manning, as the most proper person to preside over the intended seminary.

Accordingly, in July 1763, being then on a voyage to Halifax, he stopped at Newport and proposed the subject to a number of influential gentlemen of different religious denominations, who readily entered into his views, in consequence of which proposals were soon after made for obtaining a charter for a college in that government. After many embarrasments, occasioned by the counterplotting of some persons, who were secretly opposed to the measure, the legislature, at last, granted the charter, in February 1764; and Mr. Manning removed to Warren the following summer, to make the necessary arrangements for carrying the design into execution. In September 1765, the new seminary was opened, and so great was the public confidence, that students, in a short time, flocked to it from different quarters. He continued at Warren till the year 1770, when it was removed to a spacious building, erected for the reception of the students at Providence, and thither Mr. Manning removed with it, where he continued to discharge the duties of president, with great honour to himself and advantage to those committed to his care, till his death.

Of this college, which has flourished beyond all reasonable calculation, Mr. Manning may be justly considered as the founder; for from his personal influence, conciliating manners, and exemplary piety, patrons to this institution were roused from quarters the most unexpected. He, likewise, amidst discouragements sufficient to have thrown most men into despondency, incessantly persevered and from his own exer-

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tions together with some private patronage, he reared that literary establishment to a respectable footing, without any pecuniary assistance from the legislature.

Soon after his removal to Providence, he was chosen by the Baptist church in that town, to preach and administer divine ordinances. The laborious duties of a pastoral relation to the church, and an officer of instruction in the college, he performed with great dignity, fidelity and success, till the latter period of his life. Under his preaching, the church greatly flourished: nor is this much to be wondered at, when we consider the vast variety and extent of his qualifications. In the powers of elocution, few preachers of the gospel have excelled him; to which may be added, that his dignified appearance, his engaging and zealous manners could not fail to secure attention to those solemn, evangelical truths, which he always inculcated. So remarkably did the great head of the church prosper his labours, that, in one year, he baptized 110 persons, all of whom were added to the church in Providence.

In 1786, he was elected a delegate to Congress from the State of Rhode-Island, which trust, however, he resigned after six months attendance in that Honourable body. About the same time he was complimented with the degree of doctor in divinity, by the university of Philadelphia. On his return from Congress, he resumed his station in the college; but on the 24th of July 1791, he was struck with a fit of apoplexy, of which he departed this life, in five days thereafter, in the 53d year of his age, leaving the amiable and virtuous wife of his youth, and a numerous train of relatives, connections and friends, but no offspring to lament his sudden departure. His funeral was the most solemn and generally attended of any which had ever been witnessed in the town of Providence.

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JA.ˢ MADISON.

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The following is a copy of the Inscription erected on his Tomb Stone, by the Corporation of the College.

In Memory of
The Reverend JAMES MANNING, D. D.
President
Of Rhode-Island College.
He was born in New-Jersey, A. D. 1738;
Became a Member of a Baptist Church, A. D. 1758;
Graduated at Nassau-Hall, A. D. 1762;
Was ordained a Minister of the Gospel, 1763;
Obtained a Charter for the College, A. D. 1765;
Was elected President of it the same Year,
And was a Member of Congress, A. D. 1786.
His Person was graceful,
And his countenance remarkably expressive
of sensibility, cheerfulness and dignity.
The variety and excellence of his natural abilities,
improved by education, and
enriched by Science,
raised him to a rank of eminence among literary characters.
His manners were engaging, his voice harmonious,
his eloquence natural and powerful; his social
virtues, classsical learning, eminent patriotism, shining talents for instructing youth,
and zeal in the cause of CHRISTIANITY,
are recorded on the tables of many hearts.
He died of an apoplexy,
July 29th, A. D. 1791, *ÆTAT* 53.
The Trustees and Fellows of the College have erected this monument.

MANSFIELD, (WILLIAM, EARL OF) of the family name of Murray was a younger son of David, earl of Stormont, and born at Perth, in Scotland, 2d March 1704. His residence there was but of short duration, which will account for his having contract-

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ed none of the peculiarities of the dialect of his country. At the age of 14, he was admitted of Westminster school.

During the time of his continuance there, he gave early proofs of his uncommon abilities, not so much in his poetry, as in his other exercises, and particularly in his declamations, which were sure tokens and prognostics of that eloquence, which grew up to such maturity and perfection at the bar, and in both houses of parliament.

At the election in May 1723, when he was in the 19th year of his age, he had the honour of standing first on the list of those gentlemen, who were sent to Oxford, and was accordingly entered of Christ's Church, on the 18th of June following.

About four years afterwards, he was admitted to the degree of B. A. and, on the death of George I. an elegant copy of Latin verses, written by Mr. Murray, as one of the members of the university, was honoured with the first prize. His oration in praise of Demosthenes presented another early presage of his rising fame; a valuable fragment of which has been preserved. Lord Monboddo, in his excellent treatise of the origin and progress of language, has paid so just a tribute of respect to this fragment of his friend and patron's juvenile declamations, as to make it the subject of an entire chapter. In April 1724, Mr. Murray was admitted a student of Lincoln's Inn.

On the 24th June 1730, he took the degree of A. M. and left the university soon afterwards, full of vigour, and determined to travel into foreign parts, before he sat down to the serious prosecution of his legal studies, to which his genius, and slender fortune, as a younger brother, happily and forcibly prompted him. He travelled through France and Italy at an age fitted for improvement and useful information—not between nineteen and twenty-one, a period, which experience has sufficiently evinced to

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be too early an age for young gentlemen to travel, to any advantage. At Rome, Mr. Murray was probably inspired and animated with the love of Ciceronian eloquence—at Rome, he was prompted to make Cicero his great example, and his theme! At Tusculum, and in his perambulations over classic ground, why might he not be emulous to lay the foundation of that noble superstructure of bright fame, which he soon raised, after he became a member of Lincoln's Inn.

Soon after his return to England, he was called to the bar, and, in his pursuit of legal knowledge, his assiduity soon co-operated with his shining abilities. Two supporters like these, in perfect unison, not only exempted him from all pecuniary embarrassments, which slender fortune, in some, and juvenile indiscretion, in others, too frequently occasion; but also conciliated the esteem, the friendship, and patronage of the great oracles of the law, who adorned that period, amongst whom Lord Talbot and Lord Chancellor Hardwicke were looked up to as the foster-fathers of the science.

Early in his legal career, he studied the graces of elocution under one of the greatest masters of the age wherein he lived. Dr. Johnson, in his Life of Pope, says, "his voice, when he was young, was so pleasant, that Pope was called, in fondness, The Little Nightingale." Under this melodious and great master, Mr. Murray practised elocution, and may truly be said to have brought the modulation of an harmonious voice to the highest degree of perfection.

One day, he was surprized by a gentleman of Lincoln's Inn, who could take the liberty of entering his rooms, without the ceremonious introduction of a servant, in the singular act of practising the graces of a speaker, at a glass, while Pope stood by, in the character of a friendly preceptor; Mr. Murray, on this occasion, paid him the handsome compliment, "*Tu es mihi Mæcenas.*"

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The great benefit resulting from an early friendship between Murray and Pope, was, that the young jurisprudent could not be more sedulous to acquire, *eclat* in his profession, than the poet was to proclaim, in bewitching verse, the reputation of his friend.

Bishop Warburton, in his annotations on Pope's imitation of the first book of Horace, addressed to Mr. Murray, elegantly defines the friendship, subsisting between them, in a single sentence: "Mr. Pope had all the warmth of affection for this great lawyer, and, indeed, no man ever more deserved to have a poet for his friend: in the obtaining of which, as neither vanity, party, nor fear had a share, so he supported his title to it by all the offices of a generous and true friendship.

Young, gay, and seduced as he was, by seeing how despotically Pope reigned in the regions of literature, is it a matter of wonder, that several of the friends of Mr. Murray, on his entrance into life, should not be a little apprehensive of his having manifested too great an attention to the belles lettres and to the regions of imagination?

The fears, however, of Mr. Murray's friends, that the gaiety of his heart would militate against that patient assiduity, so absolutely necessary to improvement and success in his legal character, were soon laid aside, by his having been early employed in business of serious importance, which fully engaged not only his attention, but also his affections, since human nature would have revolted at the trials, in which he persevered early in life, had he not seriously loved his profession.

In 1738, we find our tyro in the law, associated with the two shining lights in the court of chancery, as they were emphatically styled, lord Talbot, and lord Hardwicke, then the king's attorney and solicitor general, in a cause of appeal, heard at the bar of

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the house of lords, relating to the purchase of some south sea stock in the memorable year 1720.

A fine and fertile field this for our tyro to travel over, to explore, and by exploring, to exercise his dawning genius and opening talents. A year, pregnant with credulity, circumvention and fraud could not fail, under the auspices of a Talbot, to be singularly fortunate and favourable to his young friend and colleague.

A respite of four days only intervened before Mr. Murray appeared again at the same bar, and was classed with the same great colleagues, as counsel for the young marquis of Annandale. From so splendid and so early an introduction into business; from his being associated in his maiden causes, with the two greatest luminaries of the law, we may conclude with Horace, "Noscitur ex sociis," i. e. a man is known by his companions. May we not, therefore, expect to find him frequently in the same good company?

Accordingly, in the following year, we find him engaged as counsel in three appeals; and in the year thereafter, in a still greater number.

The natural and acquired advantages, which characterized the eloquence of Mr. Murray, were so conspicuous, even on the spur of occasion, and his perception was so quick, as to enable him to shine upon any emergency. A circumstance of this kind occurred in the year 1737, in the celebrated cause, between Mr. Theophilus Cibber and Mr. Sloper, wherein Mr. Murray was the junior counsel for the defendant. The leading counsel being suddenly seized with a fit in the court, the duty of the senior devolved on the junior counsel, who, at first, modestly declined it, for want of time to study the case. The court, to indulge him, postponed the cause for an hour; and, only with this preparation, he made so able and eloquent a defence as not only to reduce the defendant's damages to a mere trifle, but to gain for

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himself, the reputation, which he so highly deserved, of a most prompt, perspicuous and eloquent pleader.

The familiar friends of lord Mansfield, have frequently heard him recur with singular pleasure to his success in this cause, and the consequences which flowed from it. His own perspicuous manner of introducing it cannot fail to please, and raise emulation in young men of genius. From this trivial accident, he was accustomed to say, "business poured in upon me on all sides; and from a few hundred pounds a year, I fortunately found myself in every subsequent year, in possession of thousands."

In November 1738, he married lady Elizabeth Finch, a daughter of the earl of Winchelsea. With this lady, he lived in great harmony and domestic happiness almost half a century. Lady Mansfield, who was exemplary through life, in diligent, uniform and unremitted attention to the discharge of her domestic concerns, and of every religious duty, died in 1784.

Mr. Murray having previously and prudently determined to establish his fame in the line of his profession, before he commenced his political career, did not take his seat in parliament, as member for Boroughbridge, till the year 1742, soon after he had been appointed his majesty's solicitor general. The reason he assigned for resisting the solicitations of his friends to sit in parliament, some years antecedent to that period, was, that he found many very respectable friends on both sides of the house. His own forcible and favourite question could not easily be answered: "Why should I be hasty in forming my attachment to one party, while I enjoy the patronage of all parties,"

In 1754, Sir Dudley Ryder, his Majesty's attorney general was advanced to the dignity of lord chief justice of the court of King's Bench: and, on that occasion, his Majesty's solicitor general, Mr Murray, was promoted to fill the high station of the

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king's attorney general. Again, in 1756, the death of lord chief justice Ryder gave rise to a second succession, and the king's attorney general was appointed to that high office. On Nov. 11th, Mr. Murray took his place as lord chief justice: and immediately after the great seal was put to a patent creating him Baron Mansfield.

As soon as lord Mansfield was established in the King's bench, he began to attempt various improvements in the practice of that court: in all of which he succeeded to admiration. In 1757, he was offered, but refused the office of lord high chancellor; and, in Nov. 1758, he was elected a governor of the charter-house; in the room of the Duke of Marlborough, then lately deceased. In January 1770, he was again offered the great seal, and in the year following, he a third time declined the same offer.

The earl of Mansfield, in his moral character was irreproachable, instructive and exemplary. Whoever examines this serene part of his character with an impartial, discerning eye, with a view to profit by the various admonitory hints, which he took every fair occasion to inculcate even in his judicial capacity, cannot fail to view this illustrious character in a very pleasing light.

The virtues, which were most conspicuous in Lord Mansfield's private character, and which gained most on his affections, were a love of moral rectitude and fidelity in friendship. In public as in private life, his precepts and his practice inculcated, recommended and enforced every branch of moral rectitude. In trying a cause at Guild-Hall, a merchant lost his temper, who was the defendant in an action of debt, in detailing, with great warmth, to the Chief Justice, the great indignity put upon him, a merchant of London, by the plaintiff, in causing him to be arrested, not only in the face of day, but on the Royal Exchange!

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Lord Mansfield, with great composure, stopped him, saying, "Friend, you forget yourself; you were the great defaulter in refusing to pay a just debt; and let me give you a piece of advice, worth more to you than the debt and costs. Be careful in future, never to put it in any man's power, to arrest you for a just debt either in public or private."

His lordship had read with critical accuracy, and with a penetrating eye, the important book of human life, and was very skilful in probing the heart of man; as a proof of this, we shall take the liberty of laying before our readers, a few examples.

His lordship was in the habits of intimacy with Bishop Trevor, who being much indisposed, lord Mansfield called to see him: and, while he was in the room with the bishop's secretary for a minute, the late Dr. Addington his physician was brought in a chair by two able bodied chairmen, who were proceeding to carry him up stairs pale and wan, and much debilitated to his patient. The bishop's secretary fearing, that his lord would be low spirited, at such a scene, begged of lord Mansfield to interpose and go up first. The quickness of the reply could not fail to be treasured up; it was "by no means: let him go: you know nothing of human nature; the bishop will be put in good spirits, on seeing any one in a worse condition than himself." Lord Mansfield was prophetic: and after Dr. Addington had taken his leave, the bishop seemed to have acquired an unusual cheerfulness.

Another instance of his knowledge of mankind occurred, when the public opinion was much agitated, as to the propriety of prosecuting Mr. Wilkes. In conversation with some friends, lord Mansfield said, "I am decidedly against the prosecution. His consequence will die away, if you will let him alone; but by public notice of him, you will increase his consequence, the very thing he covets and has in full view."

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The security and good government of the island of Jamaica, depending, in a great degree, on the exercise of martial law, the fact is incontrovertible, that, in a military officer, are often united the high offices of governor-general and chancellor.

A general officer, who was very diffident of his ability to decide properly, by intuition, as it were, in a court of equity, applied to lord Mansfield for advice who answered, "General, you have a sound head and a good heart; take courage, and you will do very well, in your new occupation in a court of equity. My advice is to make your decree, as your head and your heart dictate, to hear both sides patiently, to decide with firmness in the best manner you can: but be careful not to assign your reasons, since your determinations may be substantially right, although your reasons may be very bad, or essentially wrong."

Lord Mansfield is, likewise, said to have given the following wholesome and pithy advice to a friend, who was prevailed on to act in the commission of the peace, "Keep your reasons within your own breast; be not too hasty, in common cases, of granting warrants, before you have tried the effect of a summons; and, above all, be careful, that good intentions are the governing principle, since we generally judge of the *intentions* of a magistrate."

We now approach to a period, which produces an event disgraceful to the age and country, in which the fact was committed.

An union of folly, enthusiasm and knavery had excited alarms in the minds of some weak people, that encouragements were given to the profession of the catholic faith, inconsistent with the protestant religion and true policy.

The act of parliament, which excited this clamour had passed with little opposition through both houses, and had not received any extraordinary support from lord Mansfield. But the minds of the public were

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inflamed by artful representations, and the rage of deluded mobs, was directed against the most eminent persons in the kingdom.

Who could have thought that such outrages could have disgraced so enlightened a period as 1780. The horrors of that time, we have already described in the account we have given of LORD GEORGE GORDON, to which we refer our readers. We shall, therefore, only remark, that amongst the many depredations, which were committed, upon this melancholy occasion, the friends of science will lament none more sincerely, than the irreparable loss of lord Mansfield's valuable books and manuscripts. Indeed, so unexpected was this daring outrage on order and government, that it burst on lord Mansfield without his being prepared, in the slightest manner, to resist it. He escaped with his life only, and retired to a place of safety, where he continued till tranquillity was restored. The amount of lord Mansfield's loss, which might have been estimated, and was capable of a compensation in money, is known to be very great. This he had a right to recover. Many others had taken that course; but his lordship thought it more consistent with the dignity of his character, not to resort to the indemnification provided by the legislature. In June, 1788, he resigned the office of chief justice of the king's bench, and died March 20th, 1793, in the 89th year of his age.

Few noblemen have had that happy method of combining dignity with wisdom, and liberality with frugality, equal to Lord Mansfield. Every thing in and about his mansion, had the appearance of plenty and splendor, without that shew of ostentation and waste, which disgusts every sensible mind; and which, at the same time, it gives an idea of the wealth, strikes us with the folly of the possessor. By his servants, he was considered rather as a father and patron, than a master. His charities, which were very extensive, were given away with good sense and no-

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bleness of mind, rarely equalled; six-pences, shillings, and half-crowns, he seldom conferred, considering such sums as doing no real good, as the object so relieved would, on the day following the donation, be equally distrest as on the day preceding it; but, when by sums of ten or twenty guineas, he could relieve the virtuous and necessitated from embarrassments, and put them in a way to provide for themselves and families, he did it chearfully, and with that ease and good nature which, instead of wounding, encouraged the feelings of the receiver, and always, if possible, with such secrecy and quietness, as if he would not have "his left hand know what his right hand did."

Although his lordship's powers in conversation were uncommonly great, yet he never assumed a more than equal share of it to himself, and was always as ready to hear as he was to deliver an opinion. He was a sincere christian, without bigotry or hypocrisy, and a frequent partaker of the holy sacrament; and there was constantly that decorum, that exemplary regularity to be seen in every department of his household, which would have done credit to the palace of an archbishop.

But, though Lord Mansfield was a character justly revered for many public and private virtues, yet, like even the most exalted of human beings, he was not exempt from faults. It seems universally admitted, that in cases between subject and subject, he always decided with impartiality, wisdom, and discernment; but, in all those political causes concerning the press, in which the crown was party, he was partial in the extreme. His rule of law uniformly was, that the crown was never wrong in these causes. To the liberty of the press he was a severe and implacable enemy. In trials for libels, he has often delivered such language from the bench, as ought to have flushed the jury with indignation. In those trials, his invariable practice was, in his charge to the jury, to make a laboured reply to the defendant's

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counsel—a conduct, certainly, highly repugnant to that strict impartiality, which ought to be expected from a judge.

MARVELL, (ANDREW) a very ingenious political and critical writer was born in England, in the year 1620, and bred at the university of Cambridge. He travelled, through the most polite parts of Europe, and was secretary to the embassy at Constantinople. His first appearance in public business, in England, was as assistant to the celebrated John Milton, Latin secretary to the protector Cromwell. A little before the restoration, he was chosen by his native town, Kingston upon Hull, to sit in that parliament which began at Westminster in April 1660, and is recorded as the last member of parliament, who received the wages or allowance anciently paid to representatives by their constituents. He is also one of the finest examples of genuine patriotism ever mentioned in history. After the restoration, he manfully supported the civil and religious liberties of his country, by his writings and his parliamentary interest, against the arbitrary encroachments of the crown on both.

The tendency of the ruling powers to popery, appearing to be countenanced and encouraged by some time-serving bishops, and other dignitaries of the church of England, he most deservedly lashed, in satirical writings, and, at the same time, to check the measures taken by government to introduce it again, he published an anonymous account of the growth of popery and arbitrary power in England, from 1675 to 1677.

In this famous tract he asserted, that the war with the Dutch was owing to the influence of the French and popish party on the public councils. It gave great offence to the ministry; but it opened the eyes of the people, and had a sensible effect in parliament.

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Notwithstanding this, king Charles II. took great delight in his conversation, and tried all means to gain him over to his side; but in vain, nothing being ever able to shake his resolution.

There were many instances of his firmness in resisting the offers of the court; but he was proof against all temptations. The king having one night entertained him, sent his lord treasurer the next morning, to visit him in his obscure lodgings, and to make him the most ample offers of honors and emoluments, if he would come over to the court party. His answer upon this occasion deserves to be recorded: that "he could not, with honor, accept his majesty's offers; since, if he did, he must either be ungrateful to the king, in voting against him, or false to his country, in giving in to the measures of the court. The only favor, therefore, he had to request of his majesty was, that he would esteem him as dutiful a subject as any he had, and more in his proper interest, by refusing his offers, than if he had embraced them." The treasurer, knowing his distressed circumstances, likewise, offered him 1000l. sterling, in money, as an unconditional present from the king, and only a tribute to his great merit; but this temptation he withstood, with the same noble firmness, though, as soon as the lord treasurer was gone, he was forced to apply to a friend to borrow a guinea.

He died in the year 1678, not without strong suspicions of being poisoned, being then in the 58th year of his age. He wrote many ingenious pieces, as "The Rehearsal transposed." "A Short Historical Essay concerning General Councils, Creeds, and Impositions in Matters of Religion, &c." also poems and letters.

MARIE ANTOINETTE, (QUEEN OF FRANCE) See ANTOINETTE.

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MARY, (QUEEN OF SCOTS) famous for her wit, her beauty, her learning, and her misfortunes, daughter of James V. was born in the royal palace of Linlithgow, 8th Dec. 1542. Her mother was Mary, the eldest daughter of Claude, duke of Guise, and widow of Louis, duke of Longueville, in France. Her father dying a few days after her birth, she scarcely existed before she was hailed queen.

The government of a queen was unknown in Scotland; and the government of an infant queen could not command much respect from martial and turbulent nobles, who looked upon the most warlike of their monarchs, in hardly any other light, than as the chief of the aristocracy; and who, upon the slightest disgusts, were ever ready to fly into rebellion and carry their arms to the foot of the throne. James had not even provided against the disorders of a minority, by committing to proper persons the care of his daughter's education and the administration of affairs in her name. The former of these objects, however, was not neglected, though the regency of the kingdom was entrusted to very feeble hands. At six years of age, Mary was conveyed into France, where she received her education in the court of Henry II. The opening powers of her mind, and her natural disposition afforded early hopes of capacity and merit. After being taught the usual female accomplishments, she was instructed in the Latin tongue, and she is said to have understood it with an accuracy, which is, in this age, very uncommon in persons of her sex and elevated rank; but which was not then surprising, when it was the fashion among great ladies to study the ancient languages. In the French, the Italian, and the Spanish tongues, her proficiency was still greater, and she spoke them with equal ease and propriety. She was, likewise, qualified by nature, as by art, to attain to distinction in painting, poetry and music. To accomplish the woman was not, however, the sole object of her education, either she was taught,

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or she very early discovered, the necessity of acquiring such branches of knowledge as might enable her to discharge with dignity and prudence the duties of a sovereign; and much of her time was devoted to the study of history, in which she delighted to the end of her life.

Whilst Mary resided in the court of Henry II. her personal charms made a deep impression on the mind of the Dauphin. It was in vain, that the lord constable Montmorency opposed their marriage with all his influence. The importance of her kingdom to France; and the power of her uncles, the princes of Lorraine, were more than sufficient to counteract his intrigues; and the Dauphin obtained the most beautiful princess in Christendom.

Though this alliance placed the queen of Scotland in the most conspicuous point of view, in the politest court of Europe, and drew to her those attentions which are in the highest degree pleasing to a female mind in the gaiety of youth; it may yet be considered as having accidentally laid the foundation of the greatest part of her future misfortunes. Elizabeth, who now swayed the sceptre of England, had been declared illegitimate by an act of parliament; and, though the English protestants paid no regard to a declaration, which was compelled by the tyrannic violence of Henry VIII. and which he himself had, indeed, rendered null by calling his daughter to the throne after her brother and elder sister; yet the catholics, both in England and on the Coutinent, had objections to the legitimacy of Elizabeth's birth, founded on principles, which with them had greater weight than the acts of any human legislature. Mary was unquestionably the next heir in regular succession to the English throne, if Elizabeth should die without legitimate issue; and, upon her marriage to the Dauphin, she was induced by the persuasion of her uncles, by the authority of the French king, and, no doubt, partly by her own ambition, to assume the ti-

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tles and arms of queen of England and Ireland. These, indeed, she forbore, as soon as she became her own mistress; but her having at all assumed them was an offence, which Elizabeth could never forgive, and which, rankling in her bosom, made her, many years afterwards, pursue the unhappy queen of Scotland to the block.

Henry II. dying soon after the marriage of the dauphin and Mary, they ascended the throne of France. In that elevated station, the queen did not fail greatly to distinguish herself. The weakness of her husband served to exhibit her accomplishments to the greatest advantage; and in a court where gallantry to the sex, and the most profound respect for the person of the sovereign were inseparable from the manners of a gentleman, Mary learned the first lessons of royalty. But this scene of successful grandeur was of short duration; her husband, Francis, died unexpectedly, after a short reign of sixteen months. Regret for his death, her own humiliation, the disgrace of her uncles, the princes of Lorraine, which immediately followed, and the coldness of Catharine de Medicis, the queen-mother, who governed her son, Charles IX. plunged Mary into inexpressible sorrow. She was invited to return to her own kingdom, and she tried to reconcile herself to her fate.

She was now to pass from a situation of elegance and splendor, to the very reign of incivility and turbulence, where most of her accomplishments would be entirely lost. During her minority and absence, the protestant religion had gained a kind of establishment in Scotland; obtained, indeed, by violence, and, therefore, liable to be overturned by an act of the sovereign and of the states in parliament. The queen, too, was, unhappily, of a different opinion from the great body of her subjects, upon that one topic which, among them, actuated almost every heart, and directed almost every tongue. She had been

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educated in the church of Rome, and was strongly attached to that profession. Yet, she had either moderation enough in her spirit, or discretion enough in her understanding, not to attempt any innovation in the prevailing faith of protestantism. She allowed her subjects the full and free exercise of their new religion, and only claimed the same indulgence for her own. She contrived to attach to her, whether from his heart or only in appearance, her natural brother, the prior of St. Andrew's, a man of strong and vigorous parts, who, though he had taken the usual oath of obedience to the pope, had thrown off his spiritual allegiance, and placed himself at the head of the reformers. By his means, she crushed an early and formidable rebellion, and, in reward for his services, conferred upon him a large estate, and created him earl of Murray. For two or three years after this, her reign was prosperous, and her administration applauded by all her subjects, except some of the most violent of the protestant preachers; and had she either remained unmarried, or bestowed her affections upon a more worthy object, it is probable that her name would have descended to posterity amongst those of the most fortunate and most deserving of the Scottish monarchs.

But a queen, young, beautiful and accomplished, an ancient, an hereditary kingdom, and the expectation of a mightier inheritance, were objects to excite the love and ambition of the most illustrious personages. Mary, however, rejected every offer of a foreign alliance; and, swayed, at first, by prudential motives, and afterwards by love the most excessive, she gave her hand to Henry Stuart, lord Darnley, son of the earl of Lenox. This nobleman, was after herself, the nearest heir of the crown of England; he was, likewise, the first in succession, after the earl of Arran to the crown of Scotland; and, it is known, that James V. had intended to introduce into his kingdom the Salique law, and to settle the crown on Lenox in

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preference to his own daughter. These considerations made Mary solicitous for an interview with Darnley; and, at that interview, love stole into her heart, and effaced every favourable thought of all her other suitors. Nature, indeed, had been lavish to him of her kindness, so far as respected personal accomplishments; but her bounty did not extend to his mind. His understanding was narrow; his ambition excessive, and his obstinacy inflexible. He knew neither how to enjoy his prosperity, nor how to ensure it.

On the 29th of July 1565, this ill-fated pair were married; and though the queen gave her husband every possible evidence of the most extravagant love; though she infringed the principles of the constitution to confer upon him the title of king; and, though she was willing to share with him all the offices, honours and dignities of royalty; he was not satisfied with his lot, but soon began to clamour for more power. He had not been married seven months, when he entered into a conspiracy to deprive Mary of the government, and to seat himself on her throne. With this view, he headed a band of factious nobles, who entered her chamber at night; and though she was then advanced in pregnancy, murdered Rizzio, her secretary, in her presence, whilst one of the assasins held a pistol to her breast. Such an outrage could not fail to alienate the affections of a high spirited woman, and to open her eyes to those defects in his character, which the ardour of love had hitherto concealed. She sighed over her precipitate marriage; but though it was no longer possible to love him, she still treated him with attention, and laboured to fashion him to the humour of her people.

This was labour in vain. His preposterous vanity and aspiring pride roused the resentment of the nobles, whilst his follies and want of dignity made him little with the people. He deserted the conspirators, with whom he had been leagued in the assassination

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of the secretary; and he had the extreme imprudence to threaten publicly the earl of Murray, who, at that time, possessed the greatest power of any man in the kingdom. The consequence was, that a combination was formed for his destruction; and on the 10th of February 1567, the house in which he then resided, was, early in the morning, blown up with gunpowder, and he himself slain. By this husband, Mary had one son, born at Edinburgh, June 19th 1566, who was afterwards James VI. of Scotland, and I. of England.

The daring murder of Darnley had filled every mind with horror and astonishment. The queen, who had been in some measure, reconciled to her husband, was overwhelmed with grief, and took every method in her power to discover the regicides; but, for some days, nothing appeared, which could lead to a discovery. Papers, indeed, were posted on the most conspicuous places in Edinburgh, accusing the earl of Bothwell of the crime; and rumours were industriously circulated, that his horrid enterprize was encouraged by the queen. Conscious, it is to be presumed of her own innocence, Mary was the less disposed to believe the guilt of Bothwell, who was accused as having only acted as her instrument; but when he was charged with the murder by the earl of Lenox, she instantly ordered him on his trial. Through the management of the earl of Morton and others, who were afterwards discovered to be partners in her guilt, Bothwell was acquitted of all share and knowledge of the king's murder, and what is absolutely astonishing, this flagitious man procured, by means of the same traitors, a paper signed by the majority of the nobles, recommending him as a fit husband for the queen!

Armed with this instrument of mischief, which he weakly thought sufficient to defend him from dangers, Bothwell soon afterwards seized the person of the sovereign and carried her a prisoner to his castle at

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Dunbar. Being there kept a close prisoner for 12 days; perceiving no appearance of a rescue; and being shewn the infamous bond of the nobles, Mary was constrained to promise, that she would take Bothwell for her husband. The marriage thus inauspiciously contracted, was solemnized on the 15th of May 1567; and it was the signal for revolt to Morton and many of the other nobles, by whose wicked policy it had been chiefly brought about, and who had bound themselves to employ their swords against all persons, who should presume to oppose so desirable an event.

As Bothwell was justly and universally detested, and as the rebels pretended, that it was only against him and not against their sovereign, that they had taken up arms, troops flocked to them from every quarter. It would be foreign to our purpose to relate the history of this rebellion, which would rather constitute a part of the history of Scotland. Suffice it, therefore to say, that upon the faith of promises the most solemn, not only of personal safety to herself, but of receiving as much honour and obedience, as was ever paid by the nobility to any of her predecessors, the unhappy queen delivered herself into the hands of the rebels, and persuaded her husband to fly from the danger, which seemed to threaten his life. These promises were instantly violated. The faithless nobles, after insulting her, in the most cruel manner, hurried her as a prisoner to a castle, within a lake, where she was committed to the mother of her bastard brother, a woman, who was so far from treating her with respect, that she even asserted the legitimacy of her own child, and the illegitimacy of Mary, and who actually carried her meanness and vulgarity so far, as to strip her of every ornament, suitable to a person of rank, and to dress her like a mere child of fortune, in a coarse brown cassoc.

In this distress, the queen's fortitude and presence of mind did not forsake her, she contrived to make her escape from prison, to Hamilton Castle, May 2d

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1568. Here, in an assembly of many of the nobility, there was drawn out a writing, declaring that the grants, extorted from her Majesty in prison, were actually void from the beginning; upon which, such numbers of people came in to her assistance, that, within two or three days, she got an army of at least 6000 men. On the other side, Murray, who had been declared regent, during the minority of her son James VI. then only 13 months old, made all possible preparations to attack the Queen's forces before they became too formidable; and, when they joined battle, her Majesty's army, consisting of raw forces, were soon defeated, and she obliged to save herself by flight, travelling in one day sixty miles to the house of Lord Herris.

Thence she dispatched a messenger to Queen Elizabeth with a diamond, which she had formerly received from her, as a pledge of mutual amity; signifying, that she would come into England, and beg her assistance, if her rebellious subjects continued to persecute her any farther. Elizabeth returned her a very kind answer, with large, but as the event shewed, most unmeaning promises, of doing her the most friendly offices. Before the arrival of the messenger, Mary in opposition to the advice and intreaties of all her friends, found means to convey herself into England, landing May 17th, at Washington, Cumberland; and, on the same day, wrote letters to Elizabeth, in which she gave her a long detail of her misfortunes, and desired her aid and protection against her rebellious subjects. Elizabeth affected to comfort her, and promised to protect her according to the equity of her cause, and under pretence of greater security, commanded, that she should be carried to Carlisle. Now the unfortunate queen of Scots began to perceive her own error, in not following the advice of her friends. England, instead of being a sanctuary to the distressed queen, was, perhaps, the worst place she could have gone to; for, Elizabeth, who

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had not yet forgotten Mary's assumption of the title and arms of queen of England, was now taught to dread her talents, and to be envious of her charms.—She, therefore, under various pretexts, and in violation not only of public faith, but even the common rights of hospitality, kept her a close prisoner for nineteen years; encouraged her rebellious subjects to accuse her publicly of the murder of her husband; allowed her no opportunity of vindicating her honor; and even employed venal writers to blast her fame. Under this unparallelled load of complicated distress, Mary preserved the magnanimity of a queen, and practised, with sincerity, the duties of a christian.—Her sufferings, her dignified ability, and her gentleness of disposition, gained her great popularity in England, especially among the Roman Catholics; and as she made many attempts to procure her liberty, and carried on a constant correspondence with foreign powers, Elizabeth became at last so much afraid of her intrigues, that she determined to cut her off, at whatever hazard. With this view, she prevailed on her servile parliament to pass an act, which might make Mary answerable for the crimes of all, who should call themselves her partizans; and upon that flagitious statute, she was tried as a traitor concerned in the conspiracy of Babington against the life of queen Elizabeth. Though the trial was conducted in a manner, which would have been illegal, even if she had been a subject of England, and though no certain proof appeared of her connection with the conspirators, she was, to the amazement of Europe, condemned to die.

The fair heroine received her sentence with great composure, saying to those, by whom it was announced, "The news you bring cannot but be most welcome, since they announce the termination of my miseries. Nor do I account that soul to be deserving of the felicities of immortality, which can shrink under the sufferings of the body, or scruple the stroke

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that sets it free!" On the evening before her execution, for which, on the succeeding morn, she prepared herself with religious solemnity and perfect resignation, she ordered all her servants to appear before her; begged their pardon for her omissions or neglects; and recommended it to them, to love charity, to avoid the unhappy passions of hatred and malice, and to preserve themselves steadfast in the faith of Christ.

She was executed within the castle of Fotheringay, February 8th, 1587, and interred in the cathedral of Peterborough; but her remains were taken up about twenty years afterwards by her son, then James I. and removed to a vault in Henry VIIth's Chapel, in Westminster Abbey, where a magnificent monument was erected to her memory.

MATHER, (Dr. Cotton) an eminent American divine, was born in Boston, Massachusetts, in February 1663, and in that town he received the first rudiments of learning. By the time he was twelve years of age, he had made an uncommon progress in the Greek and Latin languages, and had also entered on the study of the Hebrew; so that, even at that early age, he was found much better qualified to enter as a student in Harvard College, than any of the others who presented themselves as candidates, though much further advanced in life than he. At the age of sixteen, he was admitted to his first degree and, in three years thereafter, received the degree of A.M.

From his early years, he was designed by his parents to the great work of the ministry; and, as his mind was deeply impressed with the great truths of the gospel—even from his infancy, no profession could have been pointed out more agreeable to his inclination. In 1684, before he had attained his twenty-second year, he was chosen to the pastoral

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charge of the church at Boston; in the discharge of which office, and writing books, he spent his life. He applied himself, also, to the study of modern languages, particularly to the French and Spanish; and, in his forty-fifth year, made himself so far master of the Iroquois Indian tongue, that he wrote and published several treatises in it.

Dr. Mather was a man of so respectable a character, that he was almost revered by the people. In short, he became so considerable a person, in Boston, that he was several times consulted by the magistrates upon affairs of state, and more than once quelled riots merely by the force of persuasion. For the public good, he set on foot there and promoted several excellent societies, particularly one for suppressing disorders, one for promoting the reformation of manners, and a society of peace makers, whose professed business it was to compose differences and prevent law-suits. Moreover, he published a proposal for an evangelical treasury, in order to build churches, distribute books of piety, relieve poor ministers, &c.

His reputation was not confined to his own country; for in 1710, the university of Glasgow sent him a diploma, for the degree of doctor in divinity; and in 1714, the Royal Society of London chose him as one of their fellows. After a laborious and well spent life, he died 13th February 1728, having just completed his 65th year. He is said to have published 382 pieces, most of them, indeed, but small, as single sermons upon particular occasions, essays, &c. yet several were of a large size, among which was his "Magnalia Christi Americana," or an ecclesiatical history of New England, from its first planting in 1620 to 1698 folio, and "The Christian Philosopher" 8vo. But the most remarkable of all his works, was that, in which he defended the doctrine of witchcraft. Of this extraordinary publication, we shall content ourselves by giving the title at large, which is as follows. "The wonders of the invisible world;

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being an account of the trials of several witches lately executed in New-England, and of several remarkable curiosities therein occurring. Together with, 1. Observations on the nature, the number, and the operations of the devils;—2. a short narrative of a late outrage committed by a knot of witches in Swedeland; very much resembling and so far explaining, that under which New England has labored; 3 some counsels directing a due improvement of the terrible things lately done by the unusual and amazing range of evil spirits in New England; 4. a brief discourse upon the temptations, which are the more ordinary devices of Satan. By Cotton Mather, published by the special command of his Excellency, the governor of the province of Massachusetts, in New-England."

MAUPERTUIS, (Louis Morceau de) an eminent philosopher, was born at St. Malo, in France, in 1698. He soon discovered a passion for mathematical studies, and particularly for geometry. He, likewise, practised instrumental music in his early years, with great success; but fixed on no profession till he was 20, when he entered into the army. Here he continued only five years, during which time, he pursued his mathematical studies with great vigour, and it was soon remarked by the most celebrated academicians, that nothing but geometry could satisfy his active soul and unbounded thirst for knowledge.

In the year 1723, he was received into the Royal Academy of sciences. During the first years of his admission, he did not wholly confine his attention to mathematics: he, also, dipt into natural philosophy and discovered great knowledge and dexterity in observations and experiments on animals. Soon after this he visited London, where he became a member of the Royal Society, and, on his return to France,

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paid a visit to the Bernoullis at Switzerland, with whom he formed a friendship, which continued till his death. In the year 1736, he was placed at the head of the academicians, who were sent by the king of France to the Polar circle to measure a degree, in order to ascertain the figure of the earth. This distinction rendered him so famous, that at his return, he was admitted a member of almost every learned academy in Europe.

In the year 1740, Maupertuis had an invitation from the king of Prussia to go to Berlin, which was too flattering to be refused. His rank among men of letters had not wholly effaced his love for his first profession, namely, that of arms. He followed his Prussian majesty into the field, where he exposed himself bravely, but was taken prisoner at an early period of the campaign. He was, at first, but roughly treated by the Austrian soldiers, to whom he could not make himself known, through ignorance of their language; but being carried a prisoner to Vienna, he received such honours from their Imperial majesties, as were never effaced from his memory. From Vienna he returned to Berlin, but as the reform of the academy, which the king of Prussia then meditated, was not yet mature, he went again to Paris, where in 1742, he was chosen director of the academy of sciences. M. de Maupertuis again assumed the soldier, at the siege of Fribourg, and was pitched upon by marshal Coigny and the Count d'Argenton to carry the news to the French king, of the surrender of that citadel.

He returned to Berlin, in the year 1744, when he was soon after declared president of the Royal Academy of Sciences by his Prussian majesty, and soon after was honoured with the Order of Merit. All these accumulated advantages however, so far from lessening his ardour for the sciences, seemed to furnish new inducements to labour and application. Nor did he confine himself to mathematical studies

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only; metaphysics, chemistry, botany, polite literature, all shared his attention, and contributed to his fame. At the same time, he had, it seems, a strange inquietude of spirit, which rendered him miserable amidst honours and pleasures. Such a temperament did not promise a very peaceable life; and he was engaged in several quarrels. He had a quarrel with Koenig, the professor of philosophy, at Francker, and another more terrible with Voltaire. Maupertuis had inserted into the volume of "Memoirs of the Academy of Berlin for 1746," a discourse upon the laws of motion; which Koenig was not content with attacking, but attributed to Leibnitz. Maupertuis, stung with the imputation of plagiarism, engaged the academy of Berlin to call upon him for his proof; which Koenig failing to produce, he was struck out of the academy with disgrace. Several pamphlets were the consequence of this, and Voltaire, who was at that time, apparently on the best terms with Maupertuis, was induced for some reason or other to write against him. Voltaire exerted all his wit and satire against him; and, on the whole, was so much transported beyond what was thought right, that he found it expedient in 1753, to quit the court of Prussia.

A continued state of ill heath obliged our philosopher, as he hoped for his benefit, to return to his native country, where he continued about two years, from 1756 to 1758; when he went to the Bernouillis, at Switzerland, with whom he died, in July 1759.

The most remarkable of his writings are 1. "The figure of the earth determined." 2. The measure of a degree of the meridian." 3. "A discourse on the parallax of the moon." 4. A discourse on the figure of the stars." 5. "The elements of geography." 6 "Nautical astronomy." 8 "Reflections on the origin of languages." 9. "An essay on moral philosophy," 10. "On the progress of the sciences," &c. &c.

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MAURICE (DE NASSAU) prince of Orange, succeeded to the government of the Low Countries, since known by the name of the United Provinces, and now by that of the Batavian Republic, upon the death of his father William, who was killed by the fanatic Gerard, the young prince being then only eighteen years of age; but his courage and abilities were above his years. He was appointed captain-general of the United Provinces, and he reared that edifice of liberty, of which his father was the foundation. Breda submitted to him in 1590; Zutphen, Deventer, Hulot, and Nimeguen, in 1591. He gained several important advantages in 1592, and in the year following made himself master of Gertruydenburg.

After having performed these splendid services, he returned to the Low Countries, by the way of Zealand. During the voyage, his fleet was attacked by a dreadful tempest, in which he lost forty vessels, and he himself had nearly perished. His death, however, would, at that time, have been considered, by the Hollanders, as a much greater calamity than the loss of their vessels. They, therefore, watched over his safety with the utmost care. In 1594, one of his guards was accused of an intention to take away his life, and it was generally believed, that he had been bribed to this service by the enemies of the republic. He fell a sacrifice at Bourges, either to his own fanaticism, or to the jealous anxiety of the friends of Maurice.

The Prince of Orange, increasing in reputation, defeated the troops of the Archduke Albert in 1597, and drove the Spaniards entirely out of Holland. In 1600, he was obliged to raise the siege of Dunkirk; but he took ample vengeance on Albert, whom he again defeated in a pitched battle near Nieuport. Before the action, this great general sent back the ships which had brought his troops into Flanders; "My Brethren," said he to his army, "we must conquer the enemy, or drink up the waters of the sea. De-

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termine for yourselves; I have determined that I shall either conquer by your bravery, or I shall never survive the disgrace of being conquered by men, in every respect, our inferiors." This speech elevated the soldiers to the highest pitch of enthusiasm, and the victory was complete. Rhineberg, Grave, and Ecluse, cities in Flanders, submitted to the conqueror the following year.

Maurice, however, was not a Washington. He not only laboured for the commonwealth, but also for himself. He coveted the sovereignty of Holland, and was opposed in the prosecution of his design by the grand pensioner Barneveldt, whose zeal and activity, on this occasion, cost him his life. He happened to be an Arminian, with respect to his sentiments of religion; and, at this time, Maurice had espoused the doctrines of Calvin; and, as the Arminians lay under a general odium, he meanly took advantage of that circumstance, and, in 1619, found means to get Barneveldt condemned to die. His death, being wholly owing to the cruel ambition of the prince of Orange, made a deep impression on the minds of the Hollanders. The truce with Spain being expired, Spinola laid siege to Breda, in 1624, and, in six months, by the proper direction of his great talents, though with vast slaughter of troops, he made himself master of the place. The prince of Orange, unsuccessful in every attempt to raise the siege, died of vexation in 1615, aged 55 years, with the reputation of having been the greatest warrior in his time. "The life of this Stadtholder," says the Abbe Raynal, "was almost an uninterrupted series of battles, of sieges and victories. Of moderate abilities in every thing else, he shone conspicuous in his military capacity. His camp was the school of Europe, and those who received their military education in his armies, augmented, perhaps, the glory of their master. Like Montecuculi, he discovered inimitable skill in his marches and encampments—like Vanban, he pos-

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sessed the talent of fortifying places, and of rendering them impregnable—like Eugene, the address of finding subsistence for great armies, in countries barren by nature, or ravaged by war; like Vendome, the happy talent of calling forth, in the moment they became necessary, greater exertions from his soldiers, than could reasonably be expected; like Conde, that infallible quickness of eyes which decides the fortune of battles; like Charles XII, the art of rendering his troops almost invincible to cold, hunger and fatigue; like Turene, the secret of making war with the least possible expence of human blood. The Chevalier Polard maintains, that Maurice was the greatest commander of infantry, since the days of the Romans. He studied the military art of the ancients, and applied their rules with great exactness to the various occurrences of war; and he not only took advantage of the inventions of others, but enriched the science of war, with several improvements. In short, the many useful things, which he practised or invented, placed him in the highest rank among men of a military character.

It was his constant practice during sleep to have two guards placed by his bed-side, not only to defend him, in case of danger, but to awake him, if there should be the least occasion. The war between Spain and Holland was never carried on with greater keenness and animosity than during his administration. The Grand Seignor, hearing of the vast torrents of blood shed in the contest, thought that a vast extent of territory depended upon the decision. —The object of so many battles was pointed out to him in a map, when he observed coldly, "If it were my business, I would send my pioneers, and order them to cast this little corner of earth into the sea."

MAZARINE, (JULIUS) cardinal, and first minister of state in France, was born at Piscena, in

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Naples, in 1602. The greatness of his abilities was conspicuous, even in his early years, whilst he was studying the belles lettres; it was, at this early age, that he had the happiness of being instructed by the abbe Jerome of Colonna, who afterwards became a cardinal. This illustrious person went to reside in the university of Alcala, in Spain, whither he was followed by Mazarine, who applied himself to the law, and took, at his return to Italy, his doctor's degree. After having finished his studies in Italy and Spain, he entered into the service of cardinal Sachette, and became well skilled in politics, and in the interests of the princes at war in Italy; by which means, he was able to bring matters to an accommodation, and to conclude the peace at Quienas.

The cardinal de Richelieu was so well satisfied with his conduct, upon this occasion, that he conceived a high esteem for him; and Barberini, the pope's nephew, who was equally attached to him, prevailed on pope Urban VIII. to make him keeper of the seals. In 1634 he went to Avignon, in quality of vice-legate, and to France in that of nuncio extraordinary. It was there that he acquired a deep insight into politics, the friendship of Richelieu, and the good opinion of Louis XIII. by whose interest he was made cardinal, in 1641. Upon the death of Richelieu, the same king made Mazarine his prime minister, and one of the executors of his will; in consequence of which appointments, he took upon himself the administration of affairs during the minority of Louis XIV. and the regency of the queen, Anne of Austria. With this princess he was in habits of the closest intimacy; and some writers have even attempted to prove, that they had been privately married soon after the death of Louis. The circumstance of "The Man with the Iron Mask," has been long considered as an enigma in the history of France. Thus far, however, is certain, that he must have been a person of great quality; and that, for

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reasons of state, he was confined as a close prisoner, from his tender years to the time of his death, which happened at an advanced period of his life. To ascertain, with certainty, who this unfortunate character was, is impossible. Authors, however, have asserted, not without some degree of probability, that he was the son of Anne of Austria, by Mazarine; of course, the half-brother of Louis XIV. who, jealous of being one day disturbed in his sovereignty, had immediately, after the death of Mazarine, caused the unfortunate youth to be condemned to perpetual imprisonment. Whether this opinion be correct or not, we will not assert. It is certain, however, that the care of the French government to conceal the name and quality of the "Man with the Iron Mask," was astonishing. For no sooner was he dead, than his apparel, linen, matrasses, and in short, every thing, that had been used by him, were burnt; the walls of his room were scraped, and the floor taken up, evidently from an apprehension, that he might have found means of writing any thing, which might have discovered who he was. Nay such was the fear of his having left a letter, or any mark, which might lead to a discovery, that his plate was melted down; the glass was taken out of the window of his room and pounded to dust, the window frame and doors burnt, and the ceiling of the room and the plaister of the inside of the chimney taken down.

But to return to Mazarine, the dawnings of his power were attended with the happiest success, and the good fortune of the French arms, was to our Cardinal a source of much rational applause. But these advantages were very transient, and soon retired to make room for the united murmurs of an oppressed people, and the envious combination of the great ones, who were jealous of his high advancement. Hence arose the civil wars in 1649, and the three following years. It was insisted upon, that he should

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be dismissed from the royal presence; and Mazarine, who knew how necessary it was for him to retire, yielded to the severity of the times and left the kingdom. A multitude of decrees were issued against him; his vast library was sold, and a price set upon his head; but he parried all these dreadful blows, with astonishing dexterity, and returned to court, with a double share of power, the joy of which was not a little heightened, when he perceived that they, who had once been his bitterest enemies, had now become his warmest friends. He continued in power till his death, which happened at Vicennes, March 9, 1661, in the 60th year of his age.

Cardinal Mazarine was a man of a mild and affable temper. One of his greatest talents was his knowledge of mankind and his ability to assume a character, suitable to the circumstances of affairs. He founded *Mazarine College*, at Paris, which has also been called *The College of the Four Nations*. There has been published a collection of his letters, the most copious edition of which is that of 1765, in two volumes duodecimo.

MEAD (RICHARD) a celebrated English physician was born at Stepney, near London, August 11, 1673. His father, the reverend Matthew Mead, who had been one of the two ministers of that parish, had been suspended for non-conformity, some years previous to the birth of Richard. As, however, he was possessed of a handsome fortune, he bestowed a liberal education upon 13 children, of whom Richard was the eleventh, and, for that purpose, kept a private tutor in his house, who taught him the Latin language.

At 16 years of age, Richard was sent to Utrecht, where he studied three years, under the famous Grævius; and then choosing the profession of physic, he

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went to Leyden, where he attended the lectures of the famous Pitcairn, on the theory and practice of medicine, and Hermon's botanical courses. Having also spent three years in these studies, he went with his brother and two other gentlemen to visit Italy, and luckily discovered, at Florence, the Mensa Isiaca, which had been, many years, given over as lost. He took his degree of doctor of philosophy and physic, at Padua, in 1695, and after having passed some time at Rome and Naples, he returned home the next year, settled at Stepney, where he married, and practised physic, with a success, which laid the foundation of his future greatness.

In 1703, Dr. Mead, having communicated to the Royal Society, "An analysis of Dr. Bonomo's discoveries relative to the cutaneous worms, that generate the itch," which they inserted in the philosophical transactions; this with his account of poisons, procured him a place in the Royal Society, of which the immortal Sir Isaac Newton was, at that time, president. The same year, he was elected physician of St. Thomas's hospital, when he removed from Stepney to the city, and about the same time, was appointed by the company of Surgeons, to read the anatomical lectures in their hall. In the mean time, Dec. 5, 1707, his Paduan diploma for doctor of physic, was confirmed by the university of Oxford.

During the last illness of Queen Anne, Dr. Mead was called into a consultation, and ventured to declare, that she could not hold out long. He opened his mind freely on this subject to his friend and protector Dr. Radcliffe, who made use of that friendship to excuse his own attendance: and as Radcliffe died within three months after her majesty, Dr. Mead removed to his house, and succeeded that famous physician, in the greatest part of his practice.

By order of government, Dr. Mead assisted, in August 1721, at the innoculation of some condemned criminals, for the small pox, and, as they had the

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disease very favourably, it tended greatly to obviate the prejudice, which, at that time, was so universally prevalent, with respect to this practice. The two young princesses were innoculated in the ensuing spring: the nobility and persons of superior information followed the example, and, in the course of a few years, innoculation became into general use, throughout the kingdom. In 1727, Dr. Mead was made physician to king George II. whom he had also served in that capacity, while he was prince of Wales; and he had afterwards the pleasure of seeing his two sons in-law, his coadjutors in that eminent station.

Dr. Mead was not more to be admired for the qualities of the head, than he was to be loved for those of the heart. Though he was himself, what was then called a hearty whig, he was a friend to all men of merit, by whatever denomination, they might happen to be distinguished. Thus he was intimate with Garth, with Arbuthnot and with Friend; and long kept up a constant correspondence with the great Boerhaave, who had been his fellow student at Leyden; they communicated to each other their observations and projects, and never loved each other the less for being of different sentiments. In the mean time, intent as Dr. Mead was on the duties of his profession, he had a greatness of mind, which extended itself to all kinds of literature, which he spared neither pains nor money to promote. Nothing pleased him more, than to call hidden talents into light; to give encouragement to the greatest projects, and to see them executed under his own eye. During almost half a century, he was at the head of his profession, which brought him in about 25000 dollars per annum; yet clergymen and all men of letters were welcome to his advice *gratis*, and his doors were open every morning, to the most indigent, whom he frequently assisted with money. He was a general patron of learning and learned men, in all sci-

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ences, and in every country. To him principally the several counties of England, and the British colonies abroad applied for the choice of their physicians, and he was, likewise, consulted by foreign physicians from various parts of the European continent.

Dr. Mead never took a fee from any clergyman but one, and that was from a poor parson in the vicinity of Cambridge, who having fallen into a valetudinarian state, dabbled too much with the writings, and followed too closely the prescriptions of Dr. Cheyne. Being, at last, greatly emaciated by adhering too closely to that gentleman's regimen, misapplying, perhaps, his rules, where the case required a different treatment, his friends advised him to apply to Dr. Mead, which he did, going directly to London to wait on the doctor, and telling him that "he had hitherto observed Cheyne's directions, as laid down in his printed books." Mead, a proud and passionate man immediately damned Cheyne and his regimen, "follow my prescriptions," said he, "and I will set you up again." The gentleman submitted; and beginning to find some benefit, he asked the doctor occasionally, whether it might not be proper for him to follow, at the same time, some particular prescriptions of Dr. Cheyne, which Mead took greatly amiss. When the well meaning patient had got pretty well again, he asked the doctor "what fees he desired or expected from him." "Truly," said the physician, "I have never yet in the course of my practice, taken or demanded any the least fee from a clergyman, but since you have been pleased, contrary to what I have hitherto met with in any other gentleman of your profession to prescribe to me, rather than to follow my prescriptions, when you had committed the care of your recovery to my care and skill, you must not take it amiss if I demand ten guineas of you." The money was paid down, the doctor at the same time telling the clergyman, "you may come to me again before you quit London." He did so, and Mead re-

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turned him six guineas out of the ten which he had received.

Doctor Mead, besides the works we have already mentioned, wrote, 1. "A treatiss on the scurvy," 2. "De variolis et morbillis dissertatio," 3. "Medica Sacra; sive de morbis Insignioribus, qui in Bibliis memorantur commentarius," 4. "Monita et Præcepta Medica," 5. "A discourse concerning pestilential contagion and the methods to be used to prevent it." The works which he wrote aad published, in Latin, were translated into English, under the doctor's inspection by Thomas Stack, M. D. and F. R. S. Dr. Mead died on the 16th February, 1754.

MEDICIS, (Cosmo de) born in 1389, was a private citizen of Florence, who lived without seeking for titles; but acquired by commerce a fortune equal to the greatest monarchs of his time. He employed his great wealth in relieving the poor, in making himself friends among the rich by lending them money, in adorning his country with superb edifices, and inviting to Florence the men of learning among the Greeks, who were driven from Constantinople. His advice was, for thirty years, the law of the republic. His only arts were his good deeds, which are of all others the most just. After his death, his papers shewed that he had lent immense sums to his countrymen, of which he had never demanded the least payment; and he died universally regretted by his very enemies. The people of Florence, with one consent, adorned his tomb with the glorious epitaph of "Father of his country," a title which not one of the many kings, we have seen press in review, were ever able to obtain.

His reputation procured his descendants the chief authority in Tuscany. His son took the administration under the name of Gonfalonier. His two grandsons Lawrence and Julian, who were masters of the

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republic, were set upon in the church by a band of conspirators, at the time of the elevation of the host. Julian died of the wounds he received, but Lawrence made his escape. Florence resembled Athens, both in government and genius. It was at one time aristocratical, and at another popular, and dreaded nothing so much as tyranny.

Cosmo de Medicis might be compared to Pisistratus, who, notwithstanding his great power, was ranked among the number of sages. The sons of this Cosmo resembled those of Pisistratus, and both of them lived to revenge the death of his brother: but that happened at Florence, which did not at Athens; the chiefs of religion were concerned in this conspiracy. Pope Sextus V. planned it, and the Archbishop of Pisa set it on foot.

The people of Florence revenged this cruel act on those, who were found guilty: and the Archbishop himself was hanged, at one of the windows of the public palace. Lawrence, thus revenged by his fellow citizens, made himself beloved by them, during the rest of his life. He was sirnamed the "Father of Learning," a title, not equal, indeed, to that of "Father of his Country," but which shewed, that he was so in fact. It was a thing no less admirable, than foreign to the manners of that age and country, to see this citizen, who always addicted himself to commerce, selling, with one hand, the commerce of the Levant, and with the other supporting the weight of the republic; entertaining factors and ambassadors; opposing an artful and powerful pope, making peace and war, standing forth the arbiter of the disputes of princes, and the cultivator of the Belles Lettres, furnishing amusement for the people, and giving a reception to the learned Greeks of Constantinople. He died in 1492, leaving two sons, Peter, who held the supreme authority in Florence, at the time that the French made their expedition to Naples; but with much less credit than ei-

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ther of his predecessors or descendants; and John, who was afterwards pope Leo X.

Such was the foundation of the political consequence of the Medicis family, which, for several centuries, continued to make a very conspicuous figure in the history of Europe.

MENANDER, an ancient Greek comic poet, was born at Athens, about the year 345 B. C. His happiness in introducing the new comedy, and refining an art, which had been so gross and licentious in former times, quickly spread his name over the world. The kings of Egypt and Macedon gave a noble testimony of his merit, sent ambassadors to invite him to their courts, and even fleets to bring him over; but Menander was so much of a philosopher, as to prefer the free enjoyment of his studies to the promised favours of the great: Of his works, which amounted to above an hundred comedies, only four are preserved. The ancients have said high things of Menander; and we find the true masters of rhetoric, recommending his works, as the true paterns of every beauty, and every grace of public speaking. Quintilian declares, that a careful imitation of Menander, alone will supply all the rules which he has laid down in his institutions. It is in Menander that he would have his orator search for a copiousness of invention, for an elegance of expression, and especially for that universal genius, which is able to accomodate itself to persons, things and affections. Menander's wonderful talent at expressing nature in every condition, and under every accident of life, gave occasion to that memorable question of Aristophanes, the grammarian, "O Menander and Nature! which of you copies from the others work." Julius Cæsar has left the loftiest, as well as the justest praise of Menander's works, when he calls Terence, only a half Menander. He died 293 years before Christ.

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METIUS, (JAMES) of Alcmaar, in Holland, was the inventor of telescopes with glasses. He frequently observed school boys playing upon the ice, making use of their copy books, rolled up in the shape of tubes, to look at each other, to which they sometimes added pieces of glass, at each end, to view distant objects; which led him to the invention of optic glasses. From so trifling a circumstance, did the invention of one of the most important instruments made use of in astronomy, originate. Metius flourished about the year 1600.

MEZERAY, (FRANCIS EUDES DE) an eminent French historian, was born near Orgentau, in Lower Normandy, in 1610. He early discovered an inclination for the muses, and had so high an opinion of his poetical abilities, that he expected to be able to raise himself both a character and a fortune thereby; but upon going to Paris, he was dissuaded from pursuing poetry by the former præceptor of Louis XIII. and advised to apply himself earnestly to history and politics, as the surest means of succeeding in what he aimed at. In the mean time that gentleman procured him the place of commissary of war, which he held for two or three years and then quitted it. Upon his return to Paris, he resolved to stay there the remainder of his life; in a short time, however, finding his little stock of money, almost exhausted, he was under strong apprehensions of being under the necessity of abandoning his resolution. He, therefore, with a view to support himself, had recourse to writing satires against the ministry; things, which were then extremely well received in that city, and for which he had naturally a turn. By these Mezeray gained a considerable sum in less than three years, and, being now in easy circumstances, he applied himself at the age of twenty-six, to compile an

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"History of France," which was received with extraordinary applause, and procured him a pension from the king. In 1668, he published an abridgement of the above history, in which there being several bold passages, which displeased the minister Colbert, the author promised to retract the passages complained of, which he did, in a new edition in 1672; but in such a manner as satisfied neither the public, who were displeased to see the truth altered, nor the minister, who retrenched half his pension. Mezeray was extremely piqued at this, and complained of Colbert in very severe terms, so that, at last, it was entirely taken away from him.

Mezeray was a man subject to strange humours; extremely negligent in his person; and so careless in his dress, that he might have passed for a beggar rather than for what he was. He was actually seized one morning by the parish officers; which mistake, however, was so far from provoking him, that he was highly diverted with it; and told them, "that he was not able to walk on foot, but that as soon as a new wheel was put to his chariot, he would attend them wherever they thought proper." He used to study and write by candle-light, even at noon day in summer; and, as if there had been no sun in the world, always waited upon his company to the door, with a candle in his hand.

He was secretary of the French academy; and it was a constant way with him, when candidates offered themselves for vacant places in the academy, to throw in a black ball instead of a white one; and when his friends asked him the reason of this unkind procedure, he answered, that "it was to leave to posterity, a monument of the liberty of elections in the academy." As an historian, he is very highly valued for his fidelity in relating facts as he found them, but for this solely; for as to his style, it is neither accurate nor polite.

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Besides the works which we have already mentioned, he wrote "A Continuation of the General History of the Turks," "L'Origine des Francois," "Les Vanites de la Cour," translated from the Latin of Joannes Saristburiensis in 1640, and a French translation of "Grotius de Veritate Christianæ Religionis," in 1644. He died July 10, 1683, aged 73.

MICHAEL, (ANGELO, BUONARRUOTI) an illustrious painter, sculptor and architect, was born in Tuscany, in 1474. He was put to nurse in the village of Settiniano, a place noted for the resort of sculptors, of whom his nurse's husband was one, which, in more ways than one, fully justified the well known saying, that Michael Angelo had "sucked in sculpture with his milk." His violent inclination to designing obliged his parents to place him with Dominico Ghirlandaio; and the progress which he made, so far raised the jealousy of his school fellows, that one of them gave him a blow on the nose, which he carried with him to his grave. He erected an academy of sculpture and painting at Florence, under the patronage of Lorenzo de Medicis, who was a lover of the fine arts; but, upon the troubles of the house of Medicis, he was obliged to remove to Bologna. His reputation was so great at Rome, that he was employed by Pope Sextus to paint his chapel. Upon the death of Pope Julius II. he went to Florence, where he made that admirable piece of sculpture, the tomb of the duke of Florence. He however, was interrupted by the wars, the citizens obliging him to work on the fortifications of the city; but foreseeing that their precautions would be useless, he removed from Florence to Ferrara, and thence to Venice. He died immensely rich, at Rome, in 1564, aged 90.

He has the name of the greatest designer that ever

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was; and it is universally allowed, that no painter ever understood anatomy so well as he. He took incredible pains to reach the perfection of his art. He loved solitude, and used to say, that "painting was jealous, and required the whole man to herself." Being asked, "why he did not marry," he answered, "painting was his wife, and his works his children." The most celebrated of all his pieces, is his "Last Judgment," painted for Pope Paul III. In architecture also, he not only surpassed all the moderns, but, as some think, the ancients too: for which they bring as proofs, the St. Peter's of Rome, the St. John's of Florence, the Capitol, the Palazzo Farnesse, and his own house. We must not forget to observe, that he was also an excellent poet.

MICHAEL, (ANGELO DE CARAVAGGIO,) a celebrated Italian painter, born in 1569, was, at first, only a day labourer; but having seen some painters at work, upon a brick wall, which he had helped to raise, he was so charmed with their art, that he immediately applied himself to the study of it, and, in a few years, made so considerable a progress, that, in Venice, Rome, and other parts of Italy, he was cried up and admired as the author of a new style in painting. His pieces are to be met with in most of the cabinets of Europe: and one picture of his drawing is in the Dominican church, at Antwerp, which Rubens used to call his master-piece.

It is said of this painter, that he was as singular in his temper, as in his taste of painting; full of detraction, and so strangely contentious, that his pencil was no sooner out of his hand, but his sword was in it. He treated his cotemporaries very contemptuously, particularly his former master Gioseppino, whom he used to make a jest of publicly; which, however, brought him sometimes into danger. Thus,

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one day, in a dispute with Gioseppino, he run a young man through the body, who was seeking to adjust the affair between them, upon which he was forced to fly to the marquis Justiniani for protection. Justiniani obtained his pardon, by his intercession with the prince; but he was no sooner at liberty than giving a loose to his passions, he went to Gioseppino and challenged him. The latter answered, "he was a knight, and would not draw his sword against an inferior." Michael Angelo, nettled at this answer, hastened to Malta, performed his vows and exercises, and received the order of knighthood. While he was there, he drew the decollation of St. John Baptist for the great church, and the portrait of the Grand Master de Vigna Court. After this he set out for Rome, in order to force Gioseppino to fight him; but in his way thither, he was seized with a fever, which put an end to the quarrel and his life. This happened in 1609.

MENZIKOFF, (ALEXANDER) was originally an apprentice to a pastry cook, near the palace of Moscow, in Russia; but, in consequence of his having fortunately discovered a conspiracy against the life of Peter the Great, he was drawn from that situation in early life, and placed in the household of the emperor. Having made himself thoroughly acquainted with several languages, and being equally formed for war and for business, he first rendered himself agreeable and afterwards became necessary to his master.

He assisted Peter in all his projects; and was rewarded for his services, with the government of Ingria, the rank of prince, and the title of major general. He signalized himself in Poland in 1708 and 1709: but in 1713, he was accused of embezzling the public money, and fined in 300,000 crowns. The Czar remitted the fine, and having restored him

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favour, gave him the command of an army in the Ukraine, in 1719, and sent him as his ambassador into Poland in 1722. Constantly employed about the means of preserving his influence after the death of his master, who was then evidently on the decline, Menzikoff discovered the person to whom the Czar intended to leave the succession. The emperor was highly offended, and the penetration of Menzikoff cost him the principality of Plescoff.

Under the Czarina Catharine, however, he was higher in favour than ever: because, on the death of the Czar in 1725, he was active in bringing the different parties in Russia, to agree to her succession. This princess was not ungrateful. In appointing her son-in-law Peter II. to be her successor, she commanded him to marry the daughter of Menzikoff, and gave the Czar's sister to his son. The parties were actually betrothed, and Menzikoff was made duke of Cozel, and grand steward to the Czar. But this summit of elevation was the prelude to his fall. The Dolgoroukis, favourites of the Czar, had influence enough to procure his banishment, together with that of his family, to one of his own estates at the distance of 250 leagues from Moscow.

He had the imprudence, upon this occasion, to leave the capital, with the splendor and magnificence of a governor, going to take possession of his province, and his enemies took advantage of this circumstance to enflame the indignation of the Czar against him. At some distance from Moscow, he was undertaken by a detachment of soldiers, and the commanding officer made him dismount from his carriage, which was sent back to Moscow, and placed him and his whole family in covered waggons, to be conducted to Siberia, in the habit of peasants.

When he arrived at the place of his destination, he was presented with cows and sheep big with young, and poultry, without knowing from whom he received the favour. His house was a simple cottage; and

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his employment was to cultivate the ground, or to superintend its cultivation.

New causes of sorrow, however, were added to the severities of exile. His wife died in the journey: he had the misfortune to lose one of his daughters by the small-pox, and his other two children were seized with the same disease, but recovered. He sunk under his misfortunes, Nov. 2, 1729; and was buried beside his daughter in a little chapel, which he had built. His misfortunes had inspired him with sentiments of religion, which, amidst the splendor of his former situation, he had neglected.

His two surviving children enjoyed greater liberty after the death of their father. The officer permitted them to attend public worship, on Sundays, by turns. One day, when his daughter was returning from the village, she heard herself accosted by a peasant from the window of a cottage, and, to her great surprize, recognized in this peasant, the persecutor of her family, Dolgorouki; who, in his turn, had fallen a victim to the intrigues of this despotic court. She communicated this intelligence to her brother, who could not behold this new instance of the vanity and instability of power and honours, without emotion. Young Menzikoff and his sister were soon after recalled to Moscow, by the Czarina Ann, and left Dolgorouki in possession of their cottage. He was made captain of the guards, and received the fifth part of his father's possessions. His sister was appointed maid of honour to the empress, and afterwards married to great advantage.

METASTASIO, (L' ABBE PIERRE BONAVENTURE,) whose real name was Trepassi, was born at Assise, January 3d 1698. His talent for poetry was first unfolded by the reading of Tasso, and he began to compose verses at ten years of age. "A prodigy

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of this kind" says Metastasio, "made such an impression on my master, the celebrated Gravina, that he thenceforth considered me as a plant worthy of being cultivated by his own hand."

The circumstance, which occasioned the change of his name, and of his becoming known to Gravina are thus related in a late anecdote. "Gravina's barber, who, like most others of his profession, was a great talker, one day, informed him, that, in the *Place de Valicella*, where he had his shop, a young boy came every evening, and sung extempore verses of his own composition, so harmonious and elegant, that all the passengers stopped to listen to them. Gravina, upon this information, added one to the young poet's audience, and found the verses so superior to the ideas which he had formed of them from the account of the barber, and so much above the capacity of a child of eleven years of age, that he instantly determined to undertake the cultivation of so promissing a plant. His first care was to put the young Trepassi to school; but apprehending, that the ordinary methods of education might check the progress of so uncommon talents, he took him home to his own house, and changed his name into *Metastasio*, which signifies the same thing in Greek. In short, by a plan of education and by instruction suited to his genius, Gravina laid the foundation of that reputation, which he predicted and which Metastasio so long enjoyed."

Metastasio was only fourteen years of age, when he composed his tragedy entitled "Il Giustino;" in which he appears too close and scrupulous an imitator of the Grecian Drama. Our young poet unfortunately lost his patron in 1717, who left him his heir, as "being a young man of the most promising abilities."

Metastasio, at the age of nineteen, being, in consequence of this inheritance, superior to those wants, which repress the exertions of genius, and to which

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men of abilities are too often subject, gave full scope to his inclination for poetry. He began his dramatic career with the "Didonne Abandonata," which was acted at Naples in 1724, and soon acquired such celebrity, that, in 1729, he was invited to Vienna by the Emperor Charles VI. who appointed him Imperial poet, and granted him a handsome pension.

From that time, some of his works were presented at every court-festival, and notwithstanding the extreme magnificence of these entertainments, they would now be entirely forgotten, were it not for the verses, which he composed upon these occasions. The courts of Madrid and Vienna, vied with each other in the presents which they conferred upon him. From Maria Theresa, he received a snuff-box, a port folio, set with diamonds and a golden candlestick with a screen. Ferdinand VI. king of Spain, being informed of his great merit, sent him a present of a casket mounted with gold, and furnished with the different implements of writing.

This favourite of kings and of the muses, was of a cheerful disposition, and exceedingly temperate: to this he was probably indebted for the uninterrupted health which he enjoyed, and for the entire possession of his senses and faculties, to the most advanced period of old age. He took his meals, arose and went to bed, always at stated hours. This exactness and order were most scrupulously observed, even in the most trivial actions of his life. He used to say in jest, that he dreaded hell for no other reason, but because it was a place, *ubi nullus ordo, sed sempiternus horror inhabitat*, i. e. where there was no order, but where eternal horror dwelt. He had even his stated hours of making verses, to which he scrupulously adhered, without waiting for the moment of poetical enthusiasm.

He was equally regular in the duties of the Christian, as in the labours of the scholar. His behaviour

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was that of a true philosopher: his ambition extended no farther than the attainment of literary fame, and he despised every political mark of distinction. When Charles VI. offered him the titles of *Count* or *Baron*, which add no real worth or dignity to the possessor, but frequently make him appear in a more ridiculous light, he instantly begged the favour, that he would allow him still to continue Metastasio. The empress Maria Theresa afterwards wished to bestow upon him the cross of St. Stephen, but here he likewise excused himself on account of his age. He was attacked by a fever on the 2d of April, 1782, and died on the 12th of the same month, aged 84. He left about 150,000 crowns. He composed a great number of tragic operas, and several small dramatic pieces. We have different editions of them, in 4to. 8vo. and 12mo. and M. Richelet has published a translation of them into French, in 12 vols. duodecimo.

The greatest part of Metastasio's writings will confer immortality on their author. His dialogue is natural, simple and easy: his style is always pure and elegant, and sometimes sublime and pathetic. His subjects are noble, interresting, and excellently adapted for representation. He was perfectly acquainted with the resources of his art, and has subjected the opera to rules. He stripped it of its machinery and of the marvellous, which was filled up to excite the gaze of astonishment, but which gave no instruction to the understanding, and made no impression on the heart. His descriptions are copied from nature; his fables are celebrated; his characters are noble and well supported; his plots are excellently conducted and happily unravelled. "There are scenes," says Voltaire, "worthy of Corneille, when he does not declaim, and of Racine, when he is not feeble." His operas, in point of the pathetic, may be compared with the finest English tragedies; and may be read with great pleasure, independent of the charms of the music. We must not, however, expect to find in

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Metastasio, that exact regularity, and that fertile simplicity, which constitutes the excellence of some of our tragic poets; but though he sometimes transgresses the unities of time and place, he always preserves the unity of interest. Notwithstanding all these advantages, some critics will not allow him the merit of invention, which is the first quality of a poet. They consider him only as a successful imitator of the French tragic writers, from whom a great part of his beauties are borrowed, and place him at the head of the finest wits of Italy, but deny that he possessed genius. He was a great admirer of the ancients; and this admiration, increasing with the solidity of his understanding, continued to the last period of his life. Horace was his favourite author, and he could repeat almost the whole of him.

MICKLE, (WILLIAM JULIUS) an excellent English poet, was the son of the Rev. Mr. Alexander Mickle, a minister of the church of Scotland, and born at Kelso, on the Cumberland side of the Tweed, about the year 1735. In his early years, his passion for poetry frequently discovered itself; though, till the age of 13, he did not shew any particular attachment to books. At that time, having accidentally met with Spencer's "Fairy Queen," he became enamoured of his manner of writing, and instantly began to imitate him. After the death of his father, he came to Edinburgh, to reside with an uncle, who was a brewer there; but not liking that line of business, he went to London, about the time of the conclusion of the war, which began in 1755, with a view to procure a commission in the navy. Here he was disappointed; but introduced himself to the first Lord Lyttleton, to whom he sent one of his poems. From his Lordship, however, he received no other favour than being admitted to several interviews, and encouraged to persevere in his poetical plans.

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So closely had our author cultivated the study of the Muses, that before he was 18 years of age, he had written two tragedies, and half an epic poem; but all these were committed to the flames. The first of his poems, which appeared in print, was published in one of the Edinburgh magazines, and entitled, "On passing through the Parliament Close of Edinburgh at Midnight." From the time of Mr. Mickle's arrival at London, till the year 1765, it is not known how he employed his time, though it is probable, that he was engaged in some branch of the printing business; and in 1765, he engaged himself as a corrector to the Clarendon press, at Oxford. This year he published the poem, which first brought him into notice, entitled, "Pollio, an Elegiac Ode, written in the wood, near Roslin Castle," 4to. This was an elegy written on the death of his brother, which is spoken of by Lord Lyttleton, as equal to any thing he had ever seen in the English language.

In 1767, he published a poem, called "The Concubine, in two Cantos, after the manner of Spencer," 4to. and in 1769, he published "A Letter to Mr. Harwood, wherein some of his evasive glosses, translations and blundering criticisms, in support of the Arian Heresy, contained in his Literal Translations of the New Testament are pointed out and confuted," 8vo. and next year, he published "Voltaire in the Shades, or a Dialogue on the Deistical Consistory," 8vo. as also "Mary Queen of Scots, an Elegy," and some other poems.

About this time, Mr. Mickle was a frequent writer in one of the public papers; but a more important work now engaged his attention. When no more than 17 years of age, he had read Castrura's Translation of the Lusiad of Camoens into French, and then projected the design of giving an English translation of it. From this, however, he was prevented by various avocations till the year 1771, when he published the first book as a specimen; and having prepar-

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ed himself by acquiring some knowledge of the Portuguese language, he determined to apply himself entirely to this work. With this view, he quitted his residence at Oxford, and went to a farm house, in its vicinity, where he pursued his design with unremitted assiduity, till the year 1775, when the work was entirely finished.

During the time that Mr. Mickle was engaged in this work, he subsisted entirely by his employment as corrector of the press; and on his quitting that employment, he had only the subscriptions he received for his translation to support him. Notwithstanding these difficulties, he adhered steadily to the plan he had laid down, and completed it in about five years.

When his work was finished, Mr. Mickle applied to a person of great rank, for permission to dedicate it to him. Permission was granted, and his patron honoured him with a very polite letter; but after receiving a copy, for which an extraordinary price was paid for the binding, he did not think proper to take any notice of the author. At last, a gentleman of great rank in the political world, a firm friend to the author, waited on the patron, and heard him declare, that he had not read the work, but that it had been represented, not to have the merit it was at first said to possess. The applause, however, with which the work was received, soon banished from the author's mind, those disagreeable sensations, which had been occasioned by the contemptuous neglect of his patron, as well as some severe criticisms, which had been circulated concerning it. A second edition was published in the year 1779, accompanied with a fine plate.

This year, also, he published a pamphlet, entitled, "A Candid Examination of the Reasons for depriving the East India Company of its charter, contained in the History and Management of the East India Company, from its commencement to the present time; together with some strictures on the Self-Con-

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tradictions and Historical Errors of Dr. Adam Smith, in his Reasons for the Abolition of the said Company," 4to. About this time, Dr. Lowth, bishop of London, would have put him into orders, and provided for him in the church; but this was not agreeable to our author's disposition.

While he was meditating a publication of all his poems, in which he would most probably have found his account, he had the good fortune to find an excellent patron in the late commodore Johnstone, who was distantly related to him, and who, in May 1779, appointed him to be his secretary, on board the Romney man of war, in order that he might participate in any of the emoluments, which might arise, during the cruise. In November, 1776, he arrived at Lisbon, and was named by his patron, joint agent for the prizes which were taken. In this capital and its neighbourhood, he resided more than six months, being every where received with the greatest politeness and attention; and during this period, he composed his poem, called "Almanda Hill." He collected also many particulars concerning the manners of the Portuguese, which he intended also to have published. During his stay at Lisbon, the Royal Academy was opened, and Mr. Mickle, who was present at the ceremony of its commencement, had the honour of being admitted a member. His presence being thought necessary in England to attend to the proceedings of the courts of law, respecting the condemnation of some of the prizes, he did not accompany the commodore in his last expedition, nor did he go any more to sea.

In 1783, he married a young lady, with whom he had become acquainted, when he lived in the vicinity of Oxford. By the fortune which he obtained with this lady, together with the money which he had made himself, whilst under commodore Johnstone, he was now possessed of a happy competence, and he employed his leisure hours, in preparing a collec-

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tion of his poetical works, to be published by subscription. Here, however, he died after a short illness, in the autumn of 1788. His poetry possesses much beauty, variety, harmony of numbers, and vigour of imagination: his life was without reproach: his foibles were few and inoffensive, his virtues many, and his genius very considerable.

MIDDLETON, (Dr. Conyers) a celebrated English Divine, was the son of a clergyman in Yorkshire, and born in 1683. His father gave him a liberal education, and at 17, he was sent to Trinity College, Cambridge, of which, in 1706, he was chosen fellow. Here he distinguished himself by his controversy with Dr. Bentley, the master of the college, relating to some mercenary conduct of the latter, in that station.

Soon after this, however, he quit the university, married a lady of ample fortune, and took a small rectory in the Isle of Ely, which was in the gift of his wife; but resigned it in little more than a year, on account of its unhealthy situation.

In the year 1721, upon the great enlargement of the public library at Cambridge, the erection of a new office, viz. that of principal librarian was voted and then conferred upon Dr. Middleton. His first wife, having died some years after this, he travelled through France into Italy, and arrived at Rome early in 1724, from which he did not return till the end of the year following. He had not been long employed in his study, before he incurred the displeasure of the whole medical tribe, by the publication of a piece, entitled, "De Medicorum apud Veteres Romanos degentium conditione dissertatio; qua, contra viros celeberrimos Jacobum Sponium & Richardum Medium, servilem atque ignobilem eam fuisse, ostenditur," and in the course of this dispute, much resentment and many pamphlets appeared on both sides.

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Hitherto, however, he had stood well with his clerical brethren; but he drew the resentment of the church against him in 1729, by publishing "A Letter from Rome, shewing an exact conformity between Popery and Paganism," &c. as this letter, though politely written, attacked Popish miracles with a gaiety, which appeared dangerous to the cause of miracles in general.

About the beginning of 1730, was published Tindal's book, called "Christianity as old as the Creation;" the design of which was to destroy revelation, and to establish natural religion in its stead. Many answers rose up against it, and amongst others, Dr. Waterland's well known "Vindication of Scripture," &c. Middleton, not liking his manner of vindicating Scripture, addressed "A Letter to Dr. Waterland, containing some remarks, &c. together with the sketch of another answer to Tindal's book," 1731.

Two things contributed to render this performance highly objectionable to the clergy; and these were, first, the very popular character of Dr. Waterland, whom, though at that time, one of the most powerful champions of orthodoxy, Dr. Middleton ventured to treat with the greatest severity and contempt; secondly, the very free things, which he himself had asserted, and more especially his manner of saying them. His name was not set to them, nor was it known, for some time, who was the author of it. While Waterland continued to publish more parts of his "Scripture Vindicated," &c. Pearce, bishop of Rochester, took up the cudgels in his behalf, which drew from Middleton "A Defence of the Letter," &c. Pearce replied to this defence, and, without hesitation, treated him as an infidel, and an enemy to Christianity in disguise; who, under the pretext of defending it in a better manner, was, in the mean time, labouring to subvert it. Middleton was now known to be the author of the letter; and it had almost occasioned his being stripped of his degrees, and of all his connec-

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tions with the university. This, however, was deferred, upon his promising to explain himself in such a manner, as, if possible, would remove every stumbling block of offence. This he attempted to do, in "Some Remarks on Dr. Pearce's second Reply," &c. wherein the author's sentiments, as to all the principal points in dispute, are fully and clearly explained in the manner that has been promised; and he, at least, effected so much, by this piece, that he was suffered to be quiet, and to remain in *statu quo*; though he was esteemed ever after as a very indifferent believer, and reproached by many of the clergy as a downright apostate.

During this terrible conflict, he was, in 1731, appointed Woodwardian professor, and, in 1732, published his inauguration speech. It is easy to suppose, that the reading of lectures upon fossils was not an employment suited either to his taste, or to the turn of his studies; and, therefore, we cannot wonder, that he resigned in two years after his appointment.

In 1741, came out his great work, entitled, "The History of the Life of M. Tullius Cicero," 2 vols. 4to. This is, indeed, a very fine performance, whether we regard the materials or the language; and will probably be read as long as taste and polite literature shall continue to prevail amongst us. It is written in the most correct and elegant style, and abounds with every thing that can instruct and entertain, that can inform the understanding, and polish the taste: the author has, nevertheless, fallen into the common error of biographers, who often give panegyrics, instead of history. In 1743, he published "The Epistles of M. T. Cicero to M. Brutus; and of Brutus to Cicero; with the Latin text on the opposite page, and English notes to each epistle, together with a prefatory dissertation," &c. This was succeeded by some other works; but, in 1747, he had another terrible controversy with the clergy, occasioned by a publication, entitled, "A free enquiry into the mira-

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culous powers, which are supposed to have subsisted in the Christian Church, from the earliest ages, through several succeeding ages; tending to shew, that we have no sufficient reason to believe, upon the authority of the primitive fathers, that any such powers were continued to the Church, after the days of the apostles," &c. He was now attacked from all quarters; but before he took notice of his antagonists, he surprized the public with, "An Examination of the Bishop of London's Discourses, concerning the use and intent of Prophecy," &c. Thus Dr. Middleton continued to display talents and learning, which were highly esteemed by men of a deistical turn of mind, but by no means, in a method calculated to invite promotion in the church. If he rose not, however, to ecclesiastical dignities, his writings were so well received, that he arrived at easy, if not independent circumstances, and died at an estate of his own purchasing in Cambridgeshire in 1750. All his works except the life of Cicero, were collected in 4 vols. 4to. in 1752.

MILTON, (JOHN) a most illustrious English poet, and famous also for his politics, was descended from a respectable family, at Milton, near Abingdon, in Oxfordshire. His grand-father, Mr. John Milton, was a zealous catholic; and his father, whose name was likewise John, having embraced the protestant religion, was, on that account, disinherited. Upon this, he went to London, where he followed with great success the business of a scrivener. Here, his oldest son, John, the subject of this memoir, was born Dec. 9, 1606; and was trained up with great care, from his infancy, by his parents. He had first a private tutor at home; afterwards he was put to St. Paul's school, where he applied so intensely to books, that he hurt his constitution, which was none of the

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strongest. He, however, made an extraordinary progress in his studies, & gave some early specimens, both in Latin and English, of an admirable genius for poetry.

We are informed by a MS. of M. Aubrey, in the Ashmolean Museum at Oxford, that his father was, likewise, possessed of a poetical genius, he having composed a song of fourscore parts, for the Landgrave of Hesse, for which his highness sent him a medal of gold, and a valuable present. The same MS. likewise, informs us, that when Milton was very young, he was a remarkably hard student, that he sat up very late, commonly till twelve or one o'clock, and that even, at those years, he composed many verses, which might well have become a riper age.

In 1625, he was admitted of Christ College, in Cambridge, and, in 1628, proceeded bachelor of arts, having, during the time of continuance at the university, pursued his studies with unremitting ardour, and neglected no part of academical learning, although his chief pleasure lay in cultivating his poetical talent. His father designed him for the church, nor had he himself entertained any other intentions for some time; but afterwards growing out of humour with the public administration of ecclesiastical affairs, and from thence becoming dissatisfied with the established form of church government, he dropped all thoughts of that kind.

After he had taken the degree of Master of Arts, in 1652, he left the university, and returned to his father, who, having acquired a competency of fortune, had quitted business, and settled himself at Horton, in Buckinghamshire. During a retirement of five years here, he enriched his mind with the choicest stores of Grecian and Roman learning, drawn from the best authors in each language, constantly keeping his attention fixed upon poetry, for the sake and service of which chiefly these treasures were collected; and the poems entitled "Comus," "L'Allegro," "Il Penserosa," and "Lycidas," all written within this period,

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would have transmitted his fame to the latest posterity, if he had never performed any thing else.

Upon the death of his mother, in 1638, he set out to see foreign countries, and passed near two years, on his travels through France and Italy; where he so greatly distinguished himself in his talent in poetry, that he was treated with singular respect and kindness by persons of the first rank, both for quality and learning. He received also vast encomiums from Rome, one of which written by Salvaggi, was this distich.

"Græcia Mæonidem, jactet sibi Roma Maronem:
Anglia Miltonum jactat utrique parem."

Of which Dryden's celebrated epigram of six lines, constantly prefixed to Paradise Lost, is little more than a translation.

"Three poets in three distant ages born,
Greece, Italy and England did adorn,
The first in majesty of thought surpass'd,
The next in gracefulness: in both the last,
The force of nature could no farther go;
To make a third she join'd the other two."

Milton returned to England, in 1639, and hired lodgings, in Fleet-street, London, where he employed himself in educating his sister's two sons, Edward and John Philips (the first of whom was 10, the other only 9 years of age) and in a year's time made them capable of translating an author at sight, and within three years they had gone through all the most valuable of the Greek and Latin poets. His success in teaching his nephews could not escape the notice of his friends, several of whom having solicited him to take their children under his care, he hired a handsome house, with a garden, in Aldersgate, fit for the purpose. Here he formed the plan of his academical institution, afterwards set forth in his "Treatise of Education," in which he leads his pupil from the Latin Grammar to his commencing Master of Arts.

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But, though thus employed in the education of children, and, at the same time, projecting the plan of some great poem, for he was not yet determined as to the kind, from which he expected to reap immortal fame; yet, in 1641, that wrath, which he had been treasuring up, for some years, against the prelates, found vent, in the publication of several pieces. In 1643, he married the daughter of Richard *Powell*, Esq. a gentleman of good estate and reputation, in Oxfordshire, but a firm royalist. This lady was, likewise, of the same sentiments with respect to politics as her father, and, of course, diametrically opposite to her husband, in that respect, who was a professed republican. Besides, she had been brought up, where there was a great deal of company and merriment, such as dancing, &c. but finding no such amusements after she came to live with Milton, she soon conceived her solitary mode of life to be exceedingly irksome, and in about one month after marriage, under a pretence of visiting her friends, deserted him. Milton sent repeated messages and letters to her, but she took no notice of them, nor entertained the most distant thought of returning: upon which he became so incensed, that he formed a resolution, never to receive her again, and wrote four pieces in defence of that resolution. In the mean time, he did not suffer this incident to affect his care and assiduity in the academy, and in 1644, he published his small piece, "Upon Education," and also another piece, entitled, "Areopagitica, or a speech for the Liberty of unlicensed Printing." In this last, he contends, with great boldness, for the cause which he had espoused; and, notwithstanding, that despotic power was then prevalent in England, he even then dared to assert, "He would sooner part with life itself, than with that liberty, without which, life is not worth the having; I will sooner suffer my eyes to be put out than my understanding to be extinguished."

His father, being come to live with him in April

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1643; and his academy encreasing, he hired a larger house in Barbican; but before his removal thither, being on a visit to a relation, he was surprized by the entrance of his wife, who, submitting herself and imploring pardon and reconciliation, on her knees, he took her again to his bosom. It is not to be doubted, that this interview wonderfully affected him; and, perhaps, the impression it made on his imagination contributed much to the painting of that pathetic scene in "Paradise Lost!" where Adam's reconciliation to Eve after the fall is thus described:

———"*Soon his heart relented*
Towards her his life so late and sole delight,
Now at his feet, submissive in distress."

Book X. 909.

Upon the death of his father, which happened about 1648, his wife's friends took their leave of him; for it may be said, much to his honour, that he had sheltered them under his roof, from the time of his re-union with her; nor did they leave him, till Mr. Powell's affairs were accommodated by Milton's interest, with the victorious party. The same year he removed to a smaller house in Holborn, where he kept close to his studies, pleased to observe the public affairs daily tending to the great end of his wishes, till all was completed in the destruction of kingly government, by the death of the king. But after this blow was struck, the noise, which was raised against it by the Presbyterians, making him apprehensive of a miscarriage in the design of settling a commonwealth, he employed his pen in defence of his principles, and soon after entered upon his "History of England," a work planned, likewise in the same republican spirit. He was, however, prevented from going on with this, by being taken into the service of the commonwealth, as Latin Secretary to the Council of State, who had resolved, neither to write to others abroad, nor to receive any answers, except

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in the Latin tongue, which was common to them all: and the famous "*Eikon Basilike*, or the portraiture of his Sacred Majesty in his solitudes and sufferings," coming out about this time (1649) our author published his "*Eikonoklastes*" the same year. In 1651, he published his celebrated piece, entitled, "Pro populo Anglicano defensio, contra Clausii Salmasii defensionem regiam," which performance spread his fame over all Europe. While he was writing this piece, he lost his eye sight, by an affection of the optic nerves, called Gutta Serena; a disease, in which neither the beauty nor the appearance of the eye are at all impaired, although vision is utterly and irreparably extinguished; a circumstance which sufficiently accounts for there being no indication of blindness, in one of the portraits of the poet, drawn after the loss of his sight. Notwithstanding this misfortune, however, he still persisted in defending the cause which he had espoused, with as much spirit and resolution as before. In 1652, he lost his wife, who died soon after the delivery of her fourth child; but he soon married a second, and went on, at the same time, with the business of his pen as usual.

Being now at ease from state adversaries, and public contests, he had leisure again to prosecute his own studies and private designs, particularly his history of Britain, and his new "Thesaurus linguæ Latinæ," according to the method of Robert Stephens. Upon the dissolution of the parliament, after Richard Cromwell had been obliged to resign the protectorship, Milton wrote "A Letter," in which he lays down the model of a commonwealth, not such as he thought the best, but what might be the most readily settled, at that time, to prevent the restoration of kingly government and domestic disorders, till a more favourable season and better disposition for erecting a perfect democracy should arrive. Perceiving, however, that the king's restoration was unavoidable, he began to look around for his own safety. He was removed

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from the office of Latin Secretary to the parliament just before: and it is manifest, that he acquitted himself well in the execution of it. He now withdrew to a friend's house in a retired situation, by which means, though his "Eikonoklastes" and "Pro Populo Anglicano defensio," were both burnt by the public executioner, yet he escaped the particular prosecution at first intended against him. His friends, particularly Andrew Marvel, of whom we have already given a short memoir, exerted themselves greatly in his behalf, and made a considerable party for him, in the house of commons: and a just esteem for his admirable parts, and learning having procured many favourers, even among those who detested his principles, he was included in the general amnesty. As soon as the storm was quite blown over, he quitted his hiding place, and married a third wife.

Though his circumstances were much impaired by considerable losses, which he sustained at the restoration, yet his principles not suffering him to seek or to accept any public employment at court, (for it is said that Charles II. would have continued him as Latin Secretary,) he sat down to his studies, and applied himself diligently to finish his grand poem. In this pursuit, he had a person to read to him, and Mr. Thomas Edwards, afterwards an eminent writer among the people called Quakers, who was his companion, rather than scholar, by reading to him, different authors in the learned languages, contributed as well to his own improvement, as to the solace of the dark hours of his friend.

"The curious ear of John Milton," says Ellwood, "could discover, by the tone of my voice, when I did not clearly understand what I read; and, on such occasions, he would stop to examine me, and *open* the difficult passages." Milton appears to have entertained a good opinion of his abilities, as well as of his integrity, for, "on a visit I made him at Giles Charlfont," continues Ellwood, "he called for a ma-

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nuscript, which being brought he delivered to me, bidding me take it home with me, and read it at my leisure; and, when I had so done, return it to him, with my judgment thereon."

"I set myself to read it, and found it was that excellent poem, which he entitled "Paradise Lost." When I had, with the best attention, read it through, I returned his book with due acknowledgments. He asked me how I liked it, and what I thought of it, which I modestly told him, and pleasantly said to him, "Thou hast said so much of Paradise Lost, but what hast thou to say of Paradise found." He made me no answer, but sat some time in a muse. When afterwards, my occasions drew me to London, I waited on him then, and he shewed me his second poem, called "Paradise Regained," saying to me, in a *pleasant* tone, "this is owing to you, for you put it into my head, by the question you asked me at Charlfont, which before I had not thought of."

His "Paradise Lost," which is certainly one of the noblest poems, that ever was produced by human genius, was published in 1667, and his "Paradise Regained," a poem in four books, came out in 1670. This latter work fell short of the excellence of the former production; although, were it not for the transcendent merit of "Paradise Lost," the second composition would doubtless have stood foremost, in the rank of English Epic Poems. In 1669, he published his "History of Britain," which had occupied him for many years; and this was one of his last publications.

In 1674, this great man paid the last debt to nature, being then in the 66th year of his age, and was interred near his father, in the chancel of St. Giles, Cripplegate, but no monument being formed there afterwards, a decent one was erected to his memory in Westminster abbey, in 1737. As to his person, it was remarkably handsome; but his constitution was tender, and, by no means equal to his incessant ap-

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plication to his studies. Though greatly reduced in his circumstances, he died worth about 7000 dollars, besides his household goods. He had no son; but left behind him three daughters, whom he had by his first wife. Two of these were capable of reading to him in eight different languages, though they understood nothing but English; for their father used often to say in their hearing, that "one tongue was enough for a woman."

MIRABEAU, (GABRIEL HONORE RIQUETTE DE) was born at Paris, in the year 1749. The count, his father, a man of illustrious birth and uncommon attainments, who had distinguished himself in the republic of letters, by a celebrated work, entitled, "The Friend of Mankind," after having occupied several high offices under government, retired to his family chateau, a remarkable and majestic building, which he inherited from one of his ancestors, who enjoyed the confidence of Henry IV. and was in the carriage with that monarch, when he was assassinated by Raviliac. His eldest son, at an early age, displayed talents not unworthy of his future reputation; but they were neither cultivated, nor ripened by the fostering hand of his father. Driven to extremities, by the severities of this father, for some youthful indiscretions, before he was twenty years of age, he fled from the persecutions of his family, and took refuge in Holland. Oppressed and pursued by the vengeance of his own father, Mirabeau became the avowed enemy of tyranny, and even wrote and published a book against despotism, both social and parental; and, before he could properly be termed a man, he had actually, and unknown to himself, become a patriot.

On his return to his native country, he was seized and immured in a state prison; but the walls of a dungeon could not repress the fervid vigour of his

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mind, nor damp the activity of his genius; for amid the gloom and melancholy, naturally attendant on a close and rigorous confinement, he composed his eloquent declamation against "*Lettres de Cachet.*" This work, published soon after he procured his liberty, and circulated in France, and indeed throughout Europe, by the industry of the officers of the police, whose interest, and whose duty it was to have suppressed it, excited a fermentation among the people, which shook the very foundations of absolute monarchy, and, at length, deprived the kings and ministers of France of this odious engine of oppression!

The death of his father, at length, relieved him from his calamities; but, on this occasion, he did not acquire any property, but what he was strictly entitled to by law; for such was the rancour of the deceased count, that he was continually devising means, even on his death bed, for disinheriting that son of his property, whom he had formerly deprived of his liberty, and against whom he had procured more than thirty *lettres de cachet* in the course of his life. Immediately after this event, the young count de Mirabeau determined to travel; and he accordingly visited Germany, Switzerland, Flanders and England.

The unruly passions of his youth, however, held out but a faint prospect of his future greatness; for the ardour of his temperament was such, that he indulged, both in France and foreign countries, in scenes of dissipation, which seemed to obliterate the native dignity of his mind, and efface the purity of his moral character. Resolving, however, to reform, he solicited the ministry for an appointment, and M. de Calonne, who had raised himself from being the intendant of Mentz, to the post of comptroller-general of the finances, perceived his abilities, and thought that they might be subservient to his own designs. Frederic the Great, laden alike with honours and with years, was, at that time, verging towards the grave; and it was the interest of France, to be mi-

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nutely acquainted with the progress of an incurable disorder, with which he was afflicted, to discover the genius, the capacity, and the inclinations of the prince royal, and the sentiments of those ministers and generals, who surrounded him. Although an ambassador from Versailles, resided at the court of Berlin, yet it was thought necessary to find some person of rank and abilities, who, without being invested with any public character, might visit the capital of Prussia, in a situation less liable to suspicion. Mirabeau was solicited for this purpose; and notwithstanding he did not receive his stipulated appointments with regularity, and that he was often left destitute of any resources; yet he fulfilled the object of his mission with uncommon success, and disclosed the situation, the views, and the characters of the court of Berlin, in work which attracted the notice of all Europe. At this period of his life, his ambition aspired no higher than to fill some inferior diplomatic office; nay, so bounded were his hopes and his wishes, that he earnestly solicited to be appointed consul, either to the city of Dantzic or Hamburgh. But M. de Calonne, either did not justly appreciate his abilities, or possessed such an envious and ungrateful disposition, that he did not dare to reward them. At that period, the minister of the finances, did not dream, that a day of retribution would come, when he himself might be forced to solicit that protection which he then refused.

Disgusted, disappointed, and vowing eternal enmity against the ministry, Mirabeau arrived at Paris, where, propelled by the impulse of patriotism, and burning with a desire to distinguish himself, and rescue his country from oppression, he pronounced a speech before the states of Provence, by which, while he obtained the palm of eloquence, he inspired the assembly with an attachment to liberty, and a regard to their own and the rights of their fellow citizens, which attracted the gratitude and the applause of all

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who heard him. This memorable oration secured him a seat in the national convention; where, having thrown off the trammels of the passions, that had before fettered the exertions of his mind, he, at the age of thirty-nine, distinguished himself as the most able advocate, that had ever appeared in modern times, on the side of the people.

When the unfortunate Louis, at the *royal session*, which he held on the 23d June, 1789, had commanded the three orders, of which the assembly was then composed, to separate immediately, and to convene the next morning, each in its respective chambers: the majority of the nobles, and the minority of the clergy, obeyed this peremptory order, and obsequiously followed the king; but the commons still remained sitting. At length Louis thought it necessary once more to interpose, and accordingly dispatched the marquis de Breze, grand master of the ceremonies, to be the organ of his will. That nobleman having entered the hall abruptly, addressed himself to the president thus; "you know, Sir, the intentions of the king." The significant brevity of this communication, and the haughty levity of the messenger, were calculated rather to encrease the heat and jealousy, which already prevailed, than to obtain that effect which was intended to be produced. Nevertheless, the president answered in a manner respectful and dignified, that "the assembly was not constituted to receive orders from any body;" but Mirabeau, who thought this reply too tame, started up, and thus addressed the messenger. "Yes, we have heard the intentions which the king has been induced to utter; but you cannot be his organ in this assembly. You, who have neither seat nor voice here, have no right to remind us of his speech. However, to avoid all equivocation or unnecessary delay, go and tell your master, that we are here by the power of the people, and nothing shall expel us but the bayonet." It is difficult to conceive the ardour which was in-

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spired by this short, but spirited speech. It was, however, unanimously approved, and the grand master was obliged to retire from the hall in confusion. A motion was then made by Mirabeau, who suggested as a prudent precaution against the measures of a desperate cabal, that the person of each deputy should be pronounced inviolable; and after a slight discussion, that too, was likewise carried.

Soon after the abolition of the privileged orders, M. Mirabeau was sent by the assembly, at the head of a deputation to the king, when the persons in waiting, instead of notifying the attendance of the deputies, suffered them to stand unnoticed in an antichamber. Mirabeau, burning with indignation at this treatment, thus addressed the principal officer in waiting, who had been a duke: "Sir, I *order* you to go and tell the king, that the representatives of the French people are here." He was implicitly obeyed.

The eloquence of Mirabeau was so irresistible, that he seldom brought forward any proposition, which he did not succeed in carrying into effect. At the first commencement of the revolution, he took the lead in every movement of importance, and uniformly carried his point; but when he found that the assembly was disposed to reduce the monarch to a mere cypher in government, he became the advocate of fallen royalty. He seems, on the one hand, to have wished for a limited monarchy in France; but he appears, on the other, to have been desirous that regal power should be vested with a considerable share of the public authority. It was then that his efforts proved ineffectual; and that, upon different occasions, he found himself placed in the minority. In particular, when the assembly were engaged in considering the danger of leaving in the hands of the sovereign, the uncontroled right of peace or war, it was urged that this right could not, with any propriety, be separated from the executive power; and the count de Mirabeau, who had hitherto appeared the most zealous

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champion of the pretensions of the people, supported with his usual eloquence, on this occasion, the prerogative of the crown. It was, in vain, he urged that the executive power consisted in the right of employing the public force; "and what," demanded he, "is war, but the application of that force?" His arguments, generally successful, were opposed by the fears and jealousies of the people: it was asserted, that the subjects, in almost every war, had been the victims of the caprice and ambition of the sovereign and his ministers, and that the prosperity of the empire had been continually sacrificed to the lust of transient conquests, or the vain acquisition of laurels. The debate was long and vigorously continued, but the opinion of the popular party having preponderated over that of Mirabeau, it was decreed, that the right of peace and war belonged to the nation, and that war could not be declared, but by a decree of the national assembly.

The excesses of the first assembly, and the truly dangerous ascendancy which the mob at Paris had acquired, of overawing their decisions, upon many important occasions, had taught Mirabeau the necessity of vesting the executive power with a considerable degree of energy, in order that it might be able to repress the licentiousness of the populace, which he considered as the mortal foe of rational liberty. "We ought," says he, upon a certain occasion, "to be thoroughly convinced, that the continuation of this formidable dictator (the mob) would expose liberty to as much risk as the stratagems of her enemies." "Society," he continues, "would soon be dissolved, if the multitude accustomed to blood and disorder, placed themselves above the magistrates, and braved the authority of the law. Instead of running to meet freedom, the people would soon throw themselves into the abyss of servitude; for danger too often rallies men round the standard of abso-

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lute power; and, *in the bosom of anarchy, a despot even appears a saviour*."

Within the last two years of his life, his domestic affairs seemed to assume a more liberal appearance than formerly: he was enabled about six months, previous to his death, to purchase the monastery of Argenteuel, celebrated as the retreat of Heloise after the catastrophe of the celebrated Abelard. When the library of M. de Buffon, the famous naturalist was sold for the benefit of his family, he became the purchaser of that also; and he seems to have resolved, after having atchieved and secured the liberties of his country, that the remainder of his life should be dedicated to the pleasures of friendship, the quiet of contemplation, and the pursuit of science and literature.

But while thus planning schemes for futurity, he was suddenly seized in his study, with a malady, which evinced from the beginning, symptoms of the most fatal tendency. Immediately on the report of his illness, all Paris flocked to his gates to learn news of his health. His distemper, which was a rheumatic gout, encreased every day, and so anxious were the multitude for the preservation of his life, that not content with the accounts published every three hours, they incessantly surrounded his house, and testified their anguish or their joy as the symptoms became more or less favourable. During the most severe part of his illness and even while struggling with death, he retained his mental vigour, and all the ardor of the politician. Only a few hours before his decease, he sent for Talleyrand, and observing to him, that the law of inheritance was the order of the day in the Assembly, requested him to take down his sentiments on the subject. They were read to the National Assembly. His death was announced immediately after; and it is difficult to say, whether the affection, with which they heard the news of his death, or the respect, which they seemed to pay to

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his last sentiments, was more honourable or conspicuous. Suspicions were entertained, that he had died by poison; but on opening his body, no proofs were found to support the conjecture: the truth is, that the excesses of his youth had undermined a constitution naturally vigorous, and deprived France at a critical period of one of her most extraordinary characters. His death happened, on the 2d April, 1791, when he was in the 43d year of his age.

The talents of Mirabeau were certainly brilliant, and the times and his situation favourable to display them. Born of a noble, but not opulent family, his early education had initiated him in all the engaging and ornamental accomplishments. His love of pleasure led him into all the varieties of the social condition, and made him minutely acquainted with the human character: persecution and distress had encountered him in early life: it had taught him, that danger appears more formidable in the approach than the conflict; and while it induced a commiseration for others, it made him firm. A tedious confinement in the Bastile, had weaned him from the flightiness of conscious genius, and confirmed him in studious habits; and above all, had filled him with an unconquerable hatred for tyranny. With a mind vigorous and comprehensive, intuitive and acute, thus severely tried in adversity, and intimate with the intrigues and follies of courts, his deep penetration, his promptitude, his fluent eloquence, his powerful voice, were all adapted to command attention. On the whole, few statesmen possessed more extensive views; few orators have been capable of bolder flights, of a more nervous address, or a more energetic expression.

But the splendour of these extraordinary talents were clouded by the reputation of his private life: for although his features were harsh, and his person clumsy, he possessed the art of rendering himself a favourite of the fair sex in a debauched court, and to

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be more successful in his triumphs than those numbers, who, in the same circles, with dispositions equally profligate, possessed persons better formed for seduction; hence, among the really virtuous, he was an object of suspicion and dislike; by the fastidious and hypocritical he was abused; and treated with reserve, by all those whose rank did not place them above the severity of moral censure.

MOLIERE, a famous French dramatic poet, and the restorer of comedy in France, whose true and original name was John Baptist Picquelin, was born at Paris, in 1620. He was son and grand-son of valet de chambres and tapestry makers to Louis XIII. and was designed for the same business, with a view of succeeding his father. But the grand-father being very fond of the boy, and, at the same time, a great lover of plays, used to take him frequently along with him to the theatre, which presently roused up Moliere's natural genius and taste for dramatic representations, and created in him such a disgust to the trade of tapestry-making, that, at last, his father consented to let him go and study under the Jesuits, at the college of Clermont. He finished his studies there in five years time, in which he contracted an intimate friendship with Chapelle, Bernier and Cyrano. Chapelle, with whom Bernier was an associate in his studies, had the famous Gassendi for his tutor, who willingly admitted Moliere to his lectures, as he afterwards also admitted Cyrano. It was here, that Moliere deeply drank of that sound philosophy, and stored himself with those great principles of knowledge, which served as a foundation to all his comic productions. When Louis XIII. went to Narbonne in 1641, his studies were interrupted: for his father, who had become infirm, not being able to attend the court, Moliere was obliged to go there to supply his

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place. Upon his return to Paris, however, when his father was dead, his passion for the stage, which had first induced him to study, revived more strongly than ever; and, if it be true, as some have said, that he studied the law and was admitted an advocate, he soon yielded to the influence of his stars, which had destined him to be the restorer of comedy in France.

The taste for theatrical performances was almost universal in France, after cardinal de Richelieu had granted a peculiar protection to dramatic poets. Many little societies made it a diversion to act plays in their own houses; in one of which, known by the name of "The Illustrious Theatre," Moliere entered himself; and it was then, that, for some reason or other, he changed his name of Picquelin to that of Moliere, which he retained ever after. La Bejart, an actress of Campagne, waiting, as well as he, for a favourable time to display her talents, Moliere was particularly kind to her, and as their interests became mutual, they formed a company together, and went to Lyons in 1653, where he produced his play called "Etourdi, or the Blunderer." This drew almost all the spectators from the other company of comedians then settled in that town; some of whom joined Moliere, and followed him into Languedoc, where he offered his services to the prince of Conti, who gladly accepted them. About the latter end of 1657, Moliere departed with his company for Grenoble, and continued there during the carnival of 1658. After this, he settled at Rouen, where he staid all the summer; and having made some journies to Paris, he had the good fortune to please the king's brother, who, granting him his protection, and adopting his company as his own, introduced him in that quality to the king. That company began to appear before their majesties and the court, in October, 1658, and were so well received, that the king gave orders for their settlement at Paris. In 1663, Moliere was re-

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warded with a pension, and in 1665, his company was altogether in his majesty's service. He continued all the remainder of his life to give new plays, which were very much and very deservedly applauded. And, indeed, it is no wonder that he so justly described domestic feuds, and the torments of jealous husbands, or of those who have reason to be so, it being asserted that no man ever experienced all this more than Moliere, who was very unhappy in his wife: and if we consider the number of works which he composed in about the space of twenty years, while he was himself all the while an actor, and interrupted as he must have been, by perpetual avocations of one kind or another, we must greatly admire the quickness as well as the fertility of his genius.

His last comedy was "Le Malade Imaginaire, or the Hypochondriac;" and it was acted, for the fourth time, on February 17th, 1673. Upon this very day Moliere died, and there was something in the manner of his death very extraordinary. The chief person represented in "Le Malade Imaginaire," is a sick man, who, upon a certain occasion, pretends to be dead. Moliere represented that person, and consequently was obliged, in one of the scenes, to act the part of a dead man. It has been said by many, that he expired in that part of the play; and, that, when he was about to make an end of it, in order to discover that it was only a feint, he could neither speak nor get up, being actually dead. The truth, however, is, that Moliere did not die exactly in this manner: but had time enough, though very ill, to finish his part.

He died in his 53d year: and the king was so extremely affected with the loss of him, that, as a new mark of his favour, he prevailed with the archbishop of Paris, not to deny his being interred in consecrated ground: for, we must observe, that as Moliere had gained himself many enemies, by ridiculing the folly and knavery of all orders of men, so he had drawn

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upon himself the resentment of the ecclesiastics in particular, by exposing the hypocrites of their order, and the bigots among the laity, in that inimitable master-piece of art, called the "Tartuffe." Many are of opinion, that Moliere's plays exceed, or equal, the noblest performances of that kind, in ancient Greece or Rome; and Voltaire calls him "the best comic poet that ever lived in any nation."

MONRO, (DR. ALEXANDER, Senior) a most eminent Scotch physician and anatomist, was descended from the family of Monro of Milton. His father, John, youngest son of Sir Alexander Monro, of Bearcrofts, was bred to physic and surgery, and served, for some years, as a surgeon in the army, under King William, in Flanders; but for several successive years, obtaining leave of absence from the army in the winter, he resided, during that season, with his wife in London, where the subject of these memoirs was born, on the 8th September, 1697. About three years thereafter, he quitted the army, and went to settle as a surgeon at Edinburgh, where his knowledge in his profession, and engaging manners, soon introduced him into an extensive practice.

The son shewed an early inclination to the study of physic; and the father, after giving him the best education that Edinburgh then afforded, sent him successively to London, Paris and Leyden, for further improvement in his profession.

On his return to Edinburgh, in the autumn of 1710, Messieurs Drummond and Macgill, who were then conjunct nominal professors and demonstrators of anatomy to the surgeons company, having resigned in his favour, his father prevailed on him to read some public lectures on anatomy; and to illustrate them, by shewing the curious anatomical preparations which he had made, and sent home when

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abroad. He, at the same time, persuaded Dr. Alston, then a young man, to give some public lectures on botany. Accordingly, in the beginning of the winter of 1720, these two young professors, began to give regular courses of lectures, the one on the materia medica and botany, the other on anatomy and surgery; which were the first regular courses of lectures on any of the branches of medicine, that had ever been read at Edinburgh, and may be looked upon as the opening of that medical school, which has since acquired so great reputation both in Europe and America.

In the summer of 1722, Dr. Monro read some lectures on chirurgical subjects; which, however, he never could be prevailed on to publish, having written them in a hurry, and before he had much experience; but he inserted, from time to time, the improvements he thought might be made in surgery, in some volumes of Medical Essays and Observations, published chiefly under his own inspection.

About the year 1720, his father communicated to the physicians and surgeons at Edinburgh, a plan, which he had long formed in his own mind, of having the different branches of physic and surgery regularly taught at Edinburgh, which was highly approved of by them, and, by their interest, regular professorships of anatomy and medicine were instituted in the university. His son, Dr. Monro, was first made university professor of anatomy; and two or three years afterwards, Drs. Sinclair, Rutherford, Innes and Plummer, were made professors of medicine: the professorship of materia medica and botany, which Dr. Alston then held, having been added to the university many years before. Immediately after these gentlemen had been elected, they began to deliver regular courses of lectures, on the different branches of medicine, and they and their successors have uniformly continued to do so every winter since that period.

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The plan for a medical education at Edinburgh, was still incomplete without an hospital, where students could see the practice of physic and surgery, as well as hear the lectures of the professors. A scheme was, therefore, proposed by Dr. Monro's father and others, particularly the members of the royal college of physicians, for raising by subscription, a fund for building and supporting an hospital, for the reception of diseased poor: and our author published a pamphlet, setting forth the advantages which would attend such an institution. In a short time, a considerable sum of money was raised; a small house was fitted up, and patients were admitted into it, and regularly attended by many of the physicians and surgeons in town. The fund for this charity encreasing very considerably, the foundation was laid of the present large, commodious, and useful hospital, the *Royal Infirmary;* in the planning of which, Dr. Monro suggested many useful hints; and, in particular, the elegant room for chirurgical operations, was designed and executed under his direction. This fabric has since been so largely endowed, as to be capable of receiving a great number of diseased poor, whose cases the students of physic and surgery have an opportunity of seeing daily treated with the greatest attention and care, by those who are most eminent in their profession; and a register of the particulars of all the cases, which have been received into the house, since its first opening, has been kept in books appropriated to that purpose, for the use of the students.

Dr. Monro, though elected professor of anatomy, in the year 1721, was not received in the university till the year 1725, when he was inducted along with that great mathematician, the late Mr. Colin M'Laurin, with whom he ever lived in the strictest friendship. From this time, he regularly every winter gave a course of lectures on anatomy and surgery, from October to May, upon a most judicious and com-

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prehensive plan, a task, in which he persevered with the greatest assiduity, and without the least interruption, for near forty years; and so great was the reputation he had acquired, that students not only flocked to him from every part of Europe, but likewise from the American colonies.

In 1759, our professor entirely relinquished the business of the anatomical theatre to his son Dr. Alexander, who had assisted him in the course of lectures the preceding year. After this resignation, however, he still endeavoured to render his labours useful to mankind, by reading clinical lectures at the hospital, for the improvement of the students.

His father, old Dr. Monro, lived to an advanced age, and enjoyed the unspeakable pleasure of beholding a son, esteemed and regarded by mankind, the principal actor in the execution of his favourite plan, the great object of his life, the founding a seminary of medical education in his native country. The son, who survived him near thirty years, had the satisfaction to behold this seminary of medical education frequented yearly by 400 or 500 students, and to see it arrive to a degree of reputation, far beyond his most sanguine hopes, being equalled by few, and inferior to none in Europe.

Few men were members of more societies than Dr. Monro; still fewer equally assiduous, in their attendance of those, which, in any way, tended to promote general utility. He was a manager of many public charities; and not only a member of different medical societies, but, likewise, of several others instituted for promoting literature, arts, sciences and manufactures in Scotland, and was one of their most useful members. While he was held in high estimation at home, he was equally esteemed and respected abroad, and was elected an honorary member of the royal academy of surgery, at Paris.

He was not only very active in the line of his own profession, but as a citizen and general member of

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the community: for, after he had resigned the anatomical chair to his son, he executed, with the strictest punctuality, the duties of several engagements, both of a civil and political nature. At length, after a life spent in the most active industry, he became afflicted with a tedious and painful disease, which he bore with equal courage and resignation till his death, which happened, July 10th, 1767, in the 70th year of his age.

Of his works, the first in order is his "Osteology," which was written for the use of the students, but is capable also of affording instruction to the oldest and most experienced practitioners: as, besides a minute description of the parts copied from nature, it every where abounds with new and important observations immediately applicable to practice. This work has been translated into most of the European languages. The six volumes of Medical Essays and Observations, published by a society in Edinburgh, are universally known and esteemed. To that society, he was appointed secretary; but, after the publication of the first volume, to which he had largely contributed, the members growing remiss in their attendance, he became the sole collector and publisher of the work. To him we are, therefore, in a great measure indebted for these numerous and important discoveries, with which this publication has enriched every department of medical knowledge.

His account of the success of innoculation in Scotland, may be considered as his last publication. It demonstrates his extensive correspondence and indefatigable industry, and had great influence in promoting that salutary practice. Besides these, he was also the author of several other elegant and masterly productions. A collection of all his works, properly arranged, corrected and illustrated with copper-plates, was published at Edinburgh, in a splendid quarto, by Dr. Alexander Monro, his son and successor to

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William Moultrie, Esq.

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the anatomical chair: to this is prefaced the life of the author, by his son Dr. Donald Monro.

MONTESQUIEU, (CHARLES DE SECONDAT) Baron de Montesquieu, of a distinguished family in Guienne, was born at the castle of Brede, near Bourdeaux, on the 18th January 1689. Scarcely had he advanced beyond the period of infancy, when the philosophical turn of his mind began to appear. At the age of twenty he prepared materials for his Spirit of Laws, by making concise extracts from those immense volumes, which compose the body of *Civil Law*. An uncle by the mother's side, who was a president of the parliament of Bourdeaux, having bequeathed to him his whole wealth, as well as his office, our young philosopher was admitted to the latter in 1716.

Six years after, in 1722, his company having appointed him to present a remonstrance and petition against a new tax, he displayed so much zeal and eloquence upon the occasion, as to obtain its suppression. A year before, he had finished his *Persian Letters*, which he began in the country, and completed at such hours of relaxation as he could procure from the duties of his office. This profound work, under an air of lightness, announced to France and to all Europe, a writer superior to his works. It opened to Montesquieu the doors of the French academy. The death of Mr. Lacy, the translator of Pliny, having left a vacancy, our philosopher who had resigned his office, and who wished now to devote himself entirely to literary pursuits, offered himself as a candidate, and was received. His discourse upon this occasion, is replete with energy and learning: it was pronounced on the 24th of Jan. 1728.

The design which Montesquieu had formed of painting the character of different nations in his *Spirit*

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of *Laws*, obliged him to go and reside some time in them. After having travelled over Germany, Hungary, Italy, Swisserland and Holland, he continued near two years in England, where he was courted by the learned. On his return to his native country, he put the last hand to his work on the *Cause* of *the greatness* and *fall* of *the Roman Empire*. His Political History, written for the use of statesmen and philosophers, appeared in 1734. That force and strength of genius which shine forth in this work, were still more displayed in his Spirit of Laws, published in 1748. This performance may be justly called the *Code* of the *Law* of *Nations*, and its author *the legislator* of *mankind*. It is the production of a free mind, and of a heart filled with that general benevolence which comprehends all men.

If the Spirit of Laws, however, procured him respect among foreign nations, it raised up the critics against him in his own. The vexation arising from those criticisms, whether just or unjust, and the life which Montesquieu was obliged to lead at Paris, tended greatly to hurt his constitution, which was naturally delicate. In the beginning of February 1755, he was attacked by a disorder in the breast. Both the court and the city were alarmed at his illness. In his last moments, Montesquieu spoke and acted like a man, who wished to appear both a christian and a philosopher. He died on the 10th of Feb. 1755, at the age of 66, regretted as much on account of his genius, as of his personal qualities. He was a man of extensive generosity, and as amiable in society as great in his works. His mildness, his cheerfulness, and his politeness, were always conspicuous. His conversation lively, engaging, and instructing, intermixed with witticisms and pertinent remarks, was interrupted by fits of absence, which he never affected, and which always pleased. Being an economist without avarice, he was unacquainted with pomp: he had no occasion for it to render himself

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conspicuous; he was much sought after by the great, but their company was not necessary to his happiness; he shunned them as often as he could, and retired to his country seat.

After his death, a collection of his works was published in three volumes quarto. In this collection there are some small treatises, of which we have made no mention. The most remarkable is the *Temple* of *Guidus*, a kind of poem in prose, in which the author delineates a pleasing and animated picture of the simplicity of love. We find also at the end of Montesquieu's works a fragment on Taste, in which there are many new ideas. Mr. Secondat, the worthy son of this great man, preserves in his library six volumes in quarto, of manuscripts, under the title of *Materials for the Spirit* of *Laws*, and detached parts of the *History* of Theodoric, king of the Ostrogoths. But the public will never have the pleasure of seeing these fragments, nor the history of Louis XI. which his illustrious father threw into the fire through mistake. In 1758 Mr. de Lyre published, in 12mo. a work entitled the Genius of Montesquieu. This is a choice selection of the most beautiful thoughts scattered throughout the different works of this writer, who had himself approved the idea of such an abridgment. "The reader will find," says the compiler, "only detatched lines of a long chain, but they are links of gold."

MORAVIANS, or to call them by their proper name, *Herrenhuters*, are a sect of christians, which have arisen about the middle of the last century, and made a considerable progress in several countries, under the direction of Count Zinzendorf, on which account they are called Zinzendorpeans, by the king of Prussia in his "Memoirs of the House of Brandenburg." From the narrative which the Count of Zin-

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zendorf has given of himself, we learn, that from the tenth year of his age, he formed a design of gathering together a little society of believers, amongst whom he might live, and who should entirely employ themselves in exercises of devotion under him. In 1721, when he became of age, his thoughts were wholly bent upon executing his project; and being joined by some persons who were in his way of thinking, he settled at Bertholsdarf in Upper Lusatia, an estate which he had purchased. He gave the curacy of that village to a minister of his own complection, and Bertholsdarf soon became talked of for a new sort of piety.

The fame of this was carried to Moravia by one Christian David, a carpenter, who had been before in that country, and had endeavoured to propagate a distaste to the doctrines of the Roman Church, and to create among several people an inclination to Protestantism. This fellow engaged two or three of the proselytes he had made, to leave that country and to come with their families to Bertholsdarf, where they were gladly received by the Count. They were directed to build a house in a wood, about two miles from that village, which was soon finished; so that on St. Martin's day 1722, these people held their first meeting there. A great many people from Moravia and elsewhere, flocked to this new settlement, and established themselves under the protection of Count Zinzendorf, who also himself fixed his residence there. In a few years it became a considerable village, having an orphan house, and other public buildings. Thirty-four houses were built there in 1728, and in 1732, the number of inhabitants amounted to six hundred. An adjacent hill, called the Huth Berg, gave occasion to these colonists to call their dwelling place Huth des Herrn, and afterwards Herrn Huth, which may be interpreted, "The guard or protection of the Lord;" and from this the whole sect has taken its name. The Count Zinzendorf

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died May 9, 1760, at Herrn Huth in Silesia, in his sixtieth year.

MULLER, (GERARD FREDERICK) a native of Germany, was born in 1705 at Herparden, in the circle of Westphalia. He came to Russia during the reign of Catharine I. and was, not long afterwards, admitted into the Imperial Academy of Sciences. In 1731, soon after the accession of the Empress Anne, he commenced at the expence of the crown, his travels over European Russia, and into the extreme parts of Siberia. He was absent several years upon this expedition, and did not return to Petersburg until the reign of Elizabeth. The late Empress, an able judge and rewarder of merit, conferred upon him a very ample salary, and appointed him counsellor of state, and keeper of the archieves at Moscow, where he resided about sixteen years. He collected during his travels, the most ample materials for the history and geography of that extensive Empire, which was scarcely known to the Russians themselves before his valuable researches were given to the world in various publications. His principal work is, a "Collection of Russian Histories," in nine vols. 8vo. printed at different intervals, at the press of the Imperial Academy of Sciences.

He spoke and wrote the German, Russian, French and Latin tongues with surprising fluency; and read the English, Dutch, Swedish, Danish and Greek, with great facility. He died in the latter end of 1783. The Empress, who, in consideration of his great merit, had honored him with the order of St. Vladimiz, has, in respect to his memory conferred a pension on his widow, and ennobled his son.

MURRAY, (WILLIAM) Earl of *Mansfield*, see Mansfield.

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NEPOS, (CORNELIUS) a Latin historian, who flourished in the time of Julius Cæsar, and lived according to St. Jerome, to the sixth year of Augustus. He was an Italian, and born at Hostilia, a small town in the territory of Verona, in Cisalpine Gaul. He had written the lives of the Latin captains and historians, with some other excellent works, which are lost. All that we have left of his at present, is, "The Lives of the illustrious Greek and Roman Captains," which were a long time ascribed to Aemilius Probus, who published them, as it is said, under his own name, to insinuate himself thereby into the favour of the Emperor Theodosius; but, in the course of time, the fraud was discovered, although several learned persons have confounded the two authors.

NEWTON, (SIR ISAAC) was descended of an ancient family, which had been settled above three centuries upon the manor of Woolstrope in Lincolnshire, and born on Christmas day 1642. He lost his father in his infancy, so that the care of his education fell to his mother, who was a woman of excellent sense. At twelve years of age she put him to the grammar school at Grantham, and after some years spent there, took him home, with the view of introducing him into country business, that he might sooner be able to manage his own estate himself. But finding him stick close to his books, without any turn to business, she resolved not to cross his inclinations, and sent him back to Grantham, where he stayed till he was eighteen years of age, when he removed to Trinity College in Cambridge, in 1660. He had not been long at the university, when he turned his thoughts to the mathematics. In 1664 he took the degree of B. A. Amidst his studies, he was forced from Cambridge in 1665, by the plague, and it was more than two years before he made any further progress in mathematics. However, he was far

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from passing the time idly in the country, having started here the main subject of his "Principia." Shortly after, he returned to Cambridge; and in 1667, was chosen fellow of his college, and took the degree of M. A. His thoughts were now engaged upon his newly projected reflecting telescope, of which he made a small instrument with an object-metal spherically concave. It was but a rude essay, chiefly defective in the want of a good polish for the metal. This therefore he set himself to find out, when Dr. Barrow resigning the mathematical chair at Cambridge to him, Nov. 1669; the business of that post interrupted for a while, his attention to the telescope: however, as his thoughts had been for some time chiefly employed upon optics, he made his discoveries in that science the subject of his lectures, for the three first years after he was appointed mathematical professor: he had not finished them when he was appointed a fellow of the Royal Society, January 1671, and having now brought his "Theory of Light and Colours," to a great degree of perfection, he communicated it to that society first, to have their judgment upon it; and it was afterwards published in their "Transactions" of Feb. 19, 1672. This publication occasioned a dispute upon the truth of it, which gave him so much uneasiness, that he resolved to publish nothing further for a while upon the subject; and in that resolution laid up his "Optical Lectures," notwithstanding he had prepared them for the press; and the "Analysis by Infinite Series," which he designed to subjoin thereto, unhappily for the world, underwent the same fate, and for the same reason. In this temper he resumed his telescope; and observing that there was no absolute necessity for the parabolic figure of the glasses, since, if metals could be ground truly spherical, they would be able to bear as great apertures as men could give a polish to, he completed another instrument of the same kind. This answering the purpose so well, as, though

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only half a foot in length, to shew the planet Jupiter distinctly round, and also his four satelites, and Venus horned, he sent it to the Royal Society at their request, together with a description of it, with further particulars; and it was published in the "Philosophical Transactions" for March 1672. About midsummer 1687, this interesting work appeared in 4to. under the title of "Philosophiæ Naturalis Principia Mathematica," containing in the third book, the cometic astronomy, which had been lately discovered by him, and now made its first appearance in the world. In 1696 he was made warden of the mint, in which employment he did very signal service to the nation. Three years after he was promoted to be master of that office. Upon this promotion he appointed Mr. Whiston, then master of arts of Clare Hall, his deputy in the mathematical professorship at Cambridge, giving him the full profits of the place. In 1703, our author was chosen president of the Royal Society, in which chair he sat for twenty-five years, till the day of his death; and he had been chosen a member of the Royal Academy of Sciences at Paris, in 1699, as soon as the new regulation was made for admitting foreigners into that society.

Ever since the first discovery of the heterogeneous mixture of light, and the production of colours arising thence, he had employed a good part of his time in bringing the experiment, upon which the theory is founded, to a degree of exactness that might satisfy himself. The truth is, this seems to have been his favorite invention; thirty years he had spent in this arduous task, before he published it in 1704. This same year and in the same book with his optics, he published, for the first time, his method of fluxions. In 1705, the honor of knighthood was conferred upon him by Queen Ann, in consideration of his great merit.

As the celebrated Leibnitz was privy counsellor of justice to the Elector of Hanover, so when that prince

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was raised to the British throne, Sir Isaac came more under the notice of the court; and it was for the immediate satisfaction of George I. that he was prevailed with to put the last hand to the dispute that had arisen about the invention of fluxions. At the solicitation of Caroline, princess of Wales, afterwards queen-consort to George II. Sir Isaac drew up an abstract of his chronology; a copy of which was, at her request communicated, about 1718, to Signior Conti, a Venetian nobleman, then in England, upon a promise to keep it secret. Notwithstanding this promise, this Venetian was no sooner got across the water into France, than he dispersed copies of it, procured an antiquary to translate it into French, and moreover, to write a confutation of it. This being printed at Paris in 1725, was delivered as a present from the bookseller that printed it to our author, in order to obtain, as was said, his consent to the publication; but, though he expressly denied such consent, yet the whole was published the same year. Hereupon Sir Isaac found it necessary to publish a defence of himself, which was inserted in the "Philosophical Transactions." Thus, he who had so much all his life long been studious to avoid disputes, was unavoidably all his life time, in a manner, involved in disputes; which was evidently the effect of his superior merit. In 1726, March 20th, he died in his 85th year, and was interred near the entrance into the choir of Westminster Abbey, on the left hand, where a stately monument is erected to his memory, with an inscription upon it drawn up with the most consummate elegance.

OSTERWALD, (JOHN FREDERICK) a celebrated Protestant clergyman, born at Newfchatel in 1663, of an ancient family, and became a pastor in 1699. His talents, virtues and zeal to form disciples and establish discipline, made him a perfect model for Pro-

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testant ministers. He was the author of some excellent works for the purpose, and many treatises upon piety and morality. He died in 1747; he had a son, pastor of the English church at Bazil, who maintained with honor the reputation of his father; and published a piece much esteemed by the reformed, called "Les Devoirs des Communians."

OTWAY, (THOMAS) an eminent dramatic writer, was the son of a clergyman of Woolbeding in Sussex, and born, March 1651. He had his education first at Winchester school, and then at Christ Church College in Oxford, where he was entered a commoner in 1669; but leaving the university without any degree, he went to London, and, applying himself to the theatres, both wrote and acted in plays for a support. After some time he obtained a cornets commission in a new raised regiment destined for Flanders. He accordingly went thither with the rest of the forces in 1677; but not being cut out for a soldier, returned the following year in very indigent circumstances, so that he was obliged to take up his pen again for a sustenance. He now continued writing plays and poems. Having been compelled by his necessities to contract debts and haunted, as is supposed, by the terrors of the law, he retired to a public house on Tower Hill, where he died of want, April 14, 1685. It is universally agreed, that he excells in touching the tender passions in tragedy, of which his "Orphan," and "Venice Preserved," contain the strongest specimens. His dramatic pieces are ten in number, besides which, he made some translations, and wrote several miscellaneous poems.

OVIDIUS, (PUBLIUS NASO) one of the finest poets of the Augustan age, was the son of a Roman

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knight, and born at Sulmo, a town in the county of the Peligni. He was born in the year of Rome 710, that memorable year, when the consuls Hirtius and Pansa were slain in the battle of Mutina against Anthony. From his youth, his inclinations lay towards poetry; which, however, upon his father's entreaties, he forsook and studied the law, forming himself to the bar. He studied eloquence under eminent masters, and was made one of the triumviri, who were magistrates of great authority. Augustus heaped upon him honors, but upon the death of his elder brother, by which he came to an easy fortune, he bid adieu to law and the bar, and devoted himself entirely to the muses. Ovid lived mostly at Rome near the capitol. He married young, and had three wives, two of which he soon repudiated after marriage: his last wife Serilla, who remained inviolably faithful to him even after he was banished, he tenderly loved and has frequently celebrated her beauty and virtue. Our poet by some indiscretion in his conduct, incurred the displeasure of Augustus; and by him was banished at fifty years of age to Tomi, a town in Pontus, situated on the black sea. He was banished for writing loose verses, and corrupting the Roman youth; but it is agreed on all hands, and is in effect owned by himself, that this was rather the pretence than real cause of his exile. He wrote things of various kinds, particularly "Heroic Epistles," and, "Fasti." Likewise a poem "De Piscibus," and some other things which are lost. There was also a tragedy of his composing, called "Medea," much commended and admired by the ancients, as an excellent piece. His last work before his banishment, was the "Metamorphosis," which is, in many respects his finest, although it did not recive his last hand. His "Art of Love," is finely written, but very dangerous to youth. He wrote an infinite number of verses in his exile, of which remain his "Tristium," and "Epistles," which last is esteemed his most refined production.

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PETAVIUS, (DIONYSIUS) or Denis Petace, a French Jesuit of immense erudition, was of a good family and born at Orleans Aug. 21, 1583. His father was a man of learning, and, according to his advice, young Petavius studied very intensely. He joined the study of the mathematics with that of the Belles Lettres; and then applied to a course of philosophy, which he began in the college of Orleans, and finished at Paris. After this, he maintained thesis in Greek, which language was as familiar to him as Latin; and the Latin he is said to have understood better than his own native language, the French. When he was pretty well grown up, he had free access to the king's library, which he often visited for the sake of consulting Latin and Greek manuscripts. Petavius, young as he was, undertook an edition of "The works of Synesius;" that is, to correct the Greek from the manuscripts, to translate that part which yet remained to be translated into Latin, and to write notes upon the whole. He was but nineteen when he was made professor of philosophy in the university of Bourges; and he spent the two following years in studying the ancient philosophers and mathematicians. In 1604, when Morel, professor of the Greek tongue at Paris, published "The works of Chrysostom," some part of Petavius's labours on Synesius were added to them: from the title of which we learn, that he then Latinized his name Poetus, which he afterwards changed into Petavius.

He entered into the society of the Jesuits in 1605, and did great honor to it afterwards by his vast and profound erudition. He became zealous for the Catholic church, and excelled particularly in the dark science of chronology. The learned world in general are obliged to him for some exact and nice disquisitions upon this subject. In 1633, he published an excellent work, entitled, "Rationarum Temporum." This celebrated father, after a life of labour, died at Paris Dec. 11, 1652, aged 69.

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PETER the *Great*, Czar of Russia, who civilized that nation, and raised it from ignorance and barbarism, to politeness, knowledge and power, was a man of the most wonderful composition and character.

He was born the 30th of May 1672, and was son of the Czar Alexis Michaeloevits by a second wife. Alexis dying in 1672, Teodor, or Theodore, his eldest son by his first wife, succeeded to the throne, and died in 1682. Upon his decease, Peter, though but ten years of age, was proclaimed Czar, to the exclusion of John his elder brother, who was of a weak body, and a weaker mind. The Strelitzes, who were the established guard of the Czars, as the Janisaries are of the Grand Signiors, made an insurrection in favour of John; and this they did at the instigation of the princess Sophia, who, being own sister to John, hoped, perhaps, to be sole regent, since John was incapable of acting, but certainly to enjoy a greater share of authority under John, than if the power was lodged solely in her half brother Peter. However, to put an end to this civil tumult, the matter was at last compromised; and it was agreed that the two brothers should jointly share the Imperial dignity. The Russian education was at that time, like the country, barbarous, so that Peter had no advantages; and further, the princess Sophia, who with great parts, was a lady of ambition and intrigue, took all imaginable pains, and used all the means she could, to stifle his natural desire of knowledge, to deprave and corrupt his mind, and to debase and enervate him with pleasures. Nevertheless, his abhorrence of pageantry, and love of military exercises, discovered itself in his tenderest years; and, to gratify his inclination, he formed a company of fifty men, commanded by foreign officers, and clothed and exercised after the German manner. He entered himself among them into the lowest post, and performed the duties of it with the utmost diligence. He ordered them entirely to forget that he was Czar, and paid

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the utmost deference and submission to the commanding officers. He fed upon his pay only, and lay in a tent in the rear of his company. He was sometime after raised to be a serjeant, but only as he was entitled to it by his merit; for he would have punished the soldiers had they discovered the least partiality in his favour; and he never rose otherwise than as a soldier of fortune. The Strelitzes looked upon all this no otherwise, than as the amusement of a young prince: but the Czar, who saw they were too formidable and entirely in the interest of the princess Sophia, had secretly a design of crushing them; which he wisely thought could not be better effected, than by securing to himself a body of troops, more strictly disciplined, and whose fidelity he could more certainly rely on.

At the same time he had another object in view, of vast importance, and most difficult execution. The sight of a small Dutch vessel, which he had met with on the lake where it lay useless and neglected, made a wonderful impression on his mind, and he conceived thoughts of forming a navy; a design, which probably then seemed next to impossible even to himself. His first care was to get Hollanders to build some small vessels at Moscow, and afterwards four frigates of four guns each, on the Lake of Perslave. He had already taught them to combat one another; and he passed two summers successively on board English or Dutch ships, which set out from Archangel, in order to instruct himself in naval affairs. In 1696, Czar John died, and Peter was now sole master of the Empire. He began his reign with the siege of Asoph, then in the hands of the Turks, but did not take it till 1697. He had already sent for Venetians to build gallies on the river Don, which might shut up the mouth of that river, and prevent the Turks from relieving the place. This gave him a stronger idea than ever of the importance and necessity of a naval force; yet he could have none but foreign ships, none at

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least but what he was obliged to employ foreigners in building. He was desirous of surmounting these disadvantages, but the affairs he projected were of too new and singular a nature to be so much as considered in his council; and indeed they were not proper to be communicated. He resolved therefore singly to manage the bold undertaking; with which view, in 1698, he sent an embassy to Holland, and went himself incognito in the retinue. He entered himself in the Admiralty office at Amsterdam, and caused himself to be enrolled in the list of ship carpenters; and he worked in the yard with greater assiduity than any body there. His quality was known to all, and they shewed him to one another with a sort of veneration. King William who was then in Holland, paid him all the respect that was due to his uncommon qualities; and the Czar's disguise freed him from that, which was merely ceremonious and troublesome. The Czar wrought with so much success, as in a little time to pass for a good carpenter; and afterwards studied the proportion of a ship. He then went into England, where, in four months, he made himself a complete master in the art of ship building, by studying the principles of it mathematically, which he had no opportunity of learning in Holland.

During the Czar's absence, the princess Sophia, being uneasy under her confinement, and meditating to regain that liberty which she had forfeited by former insurrections, found means to correspond with the Strelitzes, who were now quartered at a distance from Moscow, and to instigate them to a third rebellion in her favor. The news of this obliged him to hasten home; and, arriving at Moscow about the end of 1699, he executed terrible vengeance upon the ring-leaders, yet took no other satisfaction of his sister the princess, than by continuing her confinement in the nunnery, and hanging up the priest who had carried her letters, on a gallows before her window. He sent the chief nobility of his empire into foreign

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countries, to improve themselves in knowledge and learning; he opened his dominions, which till then had been shut up, and invited all strangers who were capable of instructing his subjects; and he gave the kindest reception to all land and sea officers, sailors, mathematicians, architects, miners, workers in metals, physicians, surgeons, and indeed operators and artificers of every kind, who would settle in his dominions.

It would be endless to enumerate all the various establishments, for which the Russians are indebted to this great Emperor. He established, 1. a body of one hundred thousand foot, under as regular a discipline as any in Europe. 2. A navy of forty ships of the line, and two hundred gallies. 3. Fortifications in all capital towns, and an excellent civil government in the great cities, which before were as dangerous in the night, as the most unfrequented deserts. 4. An academy for naval affairs and navigation, where all the nobility are obliged to send some of their children. 5. Colleges at Moscow, Petersburgh and Kiof, for languages, polite literature, and mathematics; and schools in the villages, where the children of the peasants are taught to read and write. 6. A College of physicians, and a noble dispensatory at Moscow, which furnishes medicines to the great cities and to the armies; whereas before, there was no physician but the Czar, and no apothecary in all his dominions. 7. Public lectures in anatomy, a word never heard of before in Russia. Voltaire relates that the Czar had studied this branch of knowledge under Ruysch at Amsterdam; and made such improvements under his master, as to perform even chirurgical operations himself. He afterwards purchased the cabinet of that anatomist, which contained an immense collection of the most curious, instructive, and uncommon preparations. 8. An observatory, not only for the use of astronomers, but as a repository for natural curiosities. 9. A physic-garden,

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to be stocked with plants, not only from all parts of Europe, but from Asia, Persia, and even the distant parts of China. 10. Printing-houses, where he abolished their old barbarous characters, which, through the great number of abreviations, were almost become unintelligible. 11. Interpreters for all the languages of Europe; and likewise for the Latin, Greek, Turkish, Kalmuc, Mogul and Chinese. 12. A Royal library, composed of three very large ones, which he purchased in England, Holstein, and Germany.

These and many more were particular institutions and establishments; but the Czar made general reformations, to which, indeed, the other were only subservient. He changed the architecture which was ugly and deformed; or, to speak more properly, he first introduced that science into his dominions. He sent for a great number of pictures from Italy and France, and by this means instructed in the art of painting, a people who knew no more of it than what they could collect from the wretched daubing of their Saint's painters. He sent ships laden with merchandize to Genoa and Leghorn, which returned freighted with marble and statues. He introduced knowledge where it was wanted. He took away part of the revenues of those churches and monasteries which he thought too wealthy; and, leaving only what was necessary for their subsistence, added the overplus to his own demesnes.

Lastly, he established a general liberty of conscience throughout his dominions; and, if we had no other proof of his civilized spirit, this would be sufficient. There is one more reformation, and perhaps as necessary and useful as any of the former, which he made even in his last illness, though it was exceedingly painful. When the Senators and great personages then about him, mentioned the various obligations which Russia lay under to him, for abolishing ignorance and barbarism, and introducing arts and sciences; he told them that he had forgot to reform

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one of the most important points of all, viz. the mal-administration of justice, occasioned by the tedious and letigious chicanery of the lawyers; and signed an order from his bed, limiting the determination of all causes to eleven days, which was immediately sent to all the courts of his empire.

This wonderful person died January 28, 1725, aged 53. He had a son who lived to be a man; but this son engaging with his mother, whom Peter had divorced in 1692, and other malcontents, in a conspiracy against his father in 1717, was condemned to die, however, he saved the executioners the trouble by dying a natural death. The Czar composed several things upon moral affairs; and his name must be added to the short catalogue of sovereigns who have honored the public with their writings. The Czarina, his widow, and second wife, whom he nominated his successor, was, upon his death, immediately acknowledged Empress of Russia, by the several states thereof. The history of this lady is curious and extraordinary. She was born in Livonia, in 1684; and, losing her parents, who were of low condition and poor, she became destitute. The parish clerk who kept a school, took her into his house and kept her, till Dr. Gluck, minister of Marienburg, happening to come to that village, eased the clerk of the girl, whom he liked exceedingly, and carried her home with him. Dr. Gluck treated her with kindness and care, and not only had her taught spinning and sewing, but instructed her also himself in literature above her sex, and especially in the German language. At length a Livonian serjeant in the Swedish army, fell passionately in love with her, and she agreed to marry him; but the next day the Russians made themselves masters of Marienburg; and the General casting his eyes accidentally on Catharine, and observing something very striking in her air and manners, took her then under his protection, and afterwards into his service. Sometime after she was ad-

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WILL.M PENN.

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vanced to be a house-keeper to prince Menzekoff, who was the general's patron; and there the Czar seeing her, she made such an impression on him, that he married her. She was taken at Marcenbury in 1708, and married to the Czar in 1711. What became of her former husband the serjeant, is not known. She was a woman of wonderful abilities and address, and in truth, a very fit consort for such a one as Peter the Great, whom she rescued from ruin by her good management, when she was surrounded by the Turks. The Czar made her the partner of his councils and undertakings, as well as of his bed. He shewed the high opinion he had of her, by nominating her to succeed him. She had several daughters by the Czar, the youngest of which, Elizabeth, after the heirs of the elder branches were extinct, ascended the throne in 1741. The lenity of this princess has been carried to a degree unparalleled in the history of any nation. She had promised, that during her reign, nobody should be put to death; and she kept her word. She is the first sovereign that ever shewed this regard to the human species. Malefactors are now condemned to serve in the mines and other public works; a regulation, not less prudent than humane, since it renders their punishment of some advantage to the state.

PENN, (WILLIAM) an illustrious person among the quakers, and founder of the former colony, and present state of Pennsylvania, was born in the parish of St. Catharine, near the Tower of London, Oct. 14, 1644, and educated at the school of Chigwell in Essex. Afterwards he went to a private school on Tower Hill, and had likewise the advantage of a domestic tutor. In 1660 he was entered a gentleman commoner of Christ's Church in Oxford, where he continued two years, and delighted much in manly sports at times of recreation, but mean while, being

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influenced by the preaching of one Thomas Loe, a quaker, he and other students withdrew from the national form of worship, and held private meetings, where they prayed and preached among themselves. This giving great offence to the governors of the university, Penn was fined for non-conformity; and, continuing still zealous in his religious exercises, was at length expelled his college.

Upon his return home, he was severely treated by his father on the same account, who turned him out of doors in 1662. His passion however, abating, he sent his son to France, in company with some persons of quality, where he continued a considerable time, and returned well skilled in the French language. Then he was admitted of Lincoln's-Inn, with a view of studying law, and there continued till the plague broke out in 1665. In 1666, his father committed to his care a considerable estate in Ireland, which occasioned his residence in that kingdom, where, by the preaching of the above mentioned Thomas Loe, at Cork, he was induced to become a quaker. He now attended their meetings constantly, in one of which, at Cork, in Nov. 1667, he, with many others, was apprehended and imprisoned; but, upon writing a letter to the Earl of Orrery, was soon after discharged. In 1668, he became a preacher among the quakers; and the same year, was committed close prisoner to the Tower of London, where he wrote several pieces; and, being discharged, after seven months imprisonment, went, in 1669, to Ireland, where he preached among the quakers, and continued to write in defence of his new religion. Returning to England, and the conventicle act prohibiting the meetings of dissenters under severe penalties, he was committed to Newgate, in Aug. 1670, for preaching in Grace-Church street; but, being tried for that offence at the Old Baily, was acquitted by the Jury. Sept. 16, the same year his father died, and being perfectly reconciled to him, left him an es-

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tate of 6,000 dolls. per. ann. in England and Ireland. His father a short time before his death, gave him the following advice, which deserves to be handed to posterity. "Three things I recommend to you. 1. Let nothing tempt you to wrong your conscience. 2. Whatever you design to do, consider it well, lay it justly, and time it seasonably; for that gives security and dispatch. 3. Let not your mind be troubled at disappointments: recover them if you can; if not, trouble is vain. These rules will carry you with comfort through this inconstant world."

In Feb. 1671, he was again committed to Newgate for preaching publicly, where he continued six months. After his discharge, he went to Holland and Germany, but seems not to have made any stay. In 1672 he married the daughter of Sir William Springett, formerly of Darling in Sussex, who had been killed during the civil wars at the siege of Bamber; and, soon after his marriage, settled with his family at Rickmansworth in Hertfordshire. In 1677 he travelled again into Holand and Germany, in order to propagate the new light, and had frequent conversations with the princess Elizabeth, daugthter of the queen of Bohemia. In 1681, Charles II. in consideration of the services of Sir William Penn, and sundry debts due to him from the crown at the time of his decease, granted Mr. Penn and his heirs, by letters patent, the province lying on the west side of the Delaware river, and made them absolute proprietors and governors of that country. The name too was changed, in honor of Penn, from the New Netherlands to Pennsylvania; it having been a Sylva, or country overgrown with woods. Upon this he published a brief account of the province of Pennsylvania, in 1681, *folio*, proposing an easy purchase of lands, and good terms of settlement for such as were inclined to remove thither. He drew up likewise, "The Fundamental Constitution and Frame of the Government of the Province of Pennsylvania." To

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which he subjoined a body of fundamental laws, which he, and the adventurers with him in London, agreed upon, such as respected morality, politics and economy, and were not to be altered, unless consented to by the Governor or his descendants, and seven eighths of the freemen who should meet in Council and Assembly. We discover in this code of laws, that declaration which has been as instrumental, if not more so, in the prosperity of Penn's colony, than any thing else; viz. "That all persons living in the province, who confess and acknowledge the *One* Almighty and eternal *God*, to be the creator, upholder and ruler of the world; and hold themselves obliged in conscience, to live peaceably and justly in civil society, shall in no ways be molested for their religious persuasion or practice, in matters of faith or worship; nor shall they be compelled at any time to frequent or maintain any religious worship, place or ministry whatever. That according to the good example of the primitive christians, and the ease of the creation, every first day of the week, called the Lord's day, people shall abstain from their common daily labour, that they may the better dispose themselves to worship God, according to their understandings." Many single persons, and some families out of England and Wales went over; and, having made and improved their plantations to good advantage, the governor, in order to secure the new planters from the native Indians, appointed commissioners to confer with them about land, and to confirm a league of peace, which they accordingly did. In Aug. 1682, he embarked for Pennsylvania, accompanied by many persons, especially quakers; and, during his abode there, took all proper measures to cause his infant colony to thrive and flourish. He returned to England in 1684, and James II. coming soon after to the throne, he was taken into a very great degree of favor with his majesty.

At the revolution, being suspected of disaffection

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to the government, and looked upon as a Papist or Jesuit, under the mask of a Quaker; he was examined before the Privy-Council, Dec. 1688, but on giving security was discharged. In 1690, when the French fleet threatened a descent on England, he was again examined before the council, upon an accusation of corresponding with the late king James, and was held upon bail for some time, but discharged in Trinity-Term. He was attacked a third time the same year, and deprived of the privilege of appointing a governor for Pennsylvania, till, upon his vindication of himself, he was restored to his right of government. He designed now to go over a second time to Pennsylvania, and published proposals for another settlement there, when a fresh accusation appeared against him, backed with the oath of one William Fuller, who was afterwards declared by the parliament a notorious impostor. A warrant was granted for Penn's apprehension, which he narrowly escaped at his return from George Fox's funeral, the 16th Jan. 1690, upon which he concealed himself for two or three years, and, during his recess, wrote several pieces. At the end of 1693, through the interest of Lord Somers and others, he was admitted to appear before the King and council, when he presented his innocence so effectually, that he was acquitted.

His wife dying in Feb. 1693, he married another, the daughter of a Bristol merchant, in March of the same year, by whom he had four sons and one daughter; and, the month after, his eldest son by his former wife died of a consumption, in his 21st year. In Aug. 1699, he embarked with his family for Pennsylvania; but, during his absence, some persons endeavoured to undermine both his and other proprietary governments, under pretence of advancing the prerogative of the crown; and a bill for that purpose was brought into the house of Lords. His friends, the proprietors and adventurers then in England, im-

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mediately represented the hardship of their case to the Parliament, soliciting time for his return to answer for himself, and accordingly pressing him to come over as soon as possible. He, seeing it necessary to comply, summoned an assembly at Philadelphia; to whom, Sep. 15, 1701, he made a speech, declaring the reasons of his leaving them, and the next day took shipping for England, where he arrived about the middle of December. After his return, the bill, which, through the solicitations of his friends had been postponed the last session of parliament, was wholly laid aside. In 1710, the air of London not agreeing with his declining constitution, he took a seat at Rushcomb, in Buckinghamshire, where he resided till his death, which happened July 30, 1718. He was buried at Jordans, in Buckinghamshire, where his former wife and several of his family lay. His writings were numerous.

PETRARCH, (Francis) an Italian, eminent for great parts and extensive knowledge, has been called the father of modern poetry; and was, perhaps, the first among moderns, in whom the spirit and genius of ancient literature began to revive. His parents were of Florence, of honorable families; and his father was a manager in the faction of the Bianchini, which were driven from the town by the Neri, in 1300. He retired to Arezzo, where Petrarch was born in 1304. His father, after many vain attempts to be restored, fixed at Avignon, then the seat of the Pope; whence Petrarch, who was nine years old, was sent to Carpentras, in order to learn grammar, rhetoric and philosophy. He was four years at this place, then removed to Montpelier, where he spent four years more, in the study of the law. After that his father sent him to Bologna; but the dry study of the law had no charms for Petrarch. Poetry, eloquence

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and history, had employed in reality, the greatest part of his time and attention; which his father perceiving was so enraged, that coming one day suddenly into his chamber, and finding a heap of ancient Latin authors by him, he flung them all into the fire, except Virgil and Cicero, which, at the earnest request of the son, he spared.

Losing his mother in 1325, and his father the year after, he returned to Avignon to settle his affairs; and soon after purchased a very retired but agreeable country house, called Vaucluse, about five miles east of it, where he spent a good part of every year. Here, in 1327, he commenced an amour with a beautiful young damsel, named Laura, who lived in the neighbourhood, and whom he has made famous by his poetry. His residence at Vaucluse was sometimes interrupted by travels. He went to Paris, whence he passed to Flanders, then into Germany, and lastly to Rome. At his return to Avignon, he was prevailed with to enter into the servive of Pope John XXII. who employed him in several important transactions both in France and at Rome. Not being fond of a court life, he retired to Vaucluse, where he devoted himself wholly to reading, to composition, and to Laura. He composed a Latin poem, called "Africa," which, though a very crude performance, and faulty both in Latinity and measure, appeared a prodigy in those days of ignorance; and made his name so famous, that the Senate of Rome and the University of Paris, both invited him at the same time, to come and receive the poetic crown. He went to Rome in 1341, where that honor was conferred upon him with great solemnity. From Rome he went to Parma, and soon after to Vaucluse, where he gratified his prevailing passion, which was, the love of books and solitude. Yet, in 1343, he was called out by Pope Clement VI. who sent him to compliment queen Joan of Naples, upon her accession to the throne. He went again into Italy in 1348, to vi-

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sit some nobles at Verona; and he was here, when news of the death of his Laura was brought him. He was infinitely afflicted with it; and immortalized his grief with a great number of verses written in her praise.

The remainder of his life was spent in continual journeyings, but he at last retired to Padua, for the sake of being near his patron Francis de Cazara, who had given him an agreeable country house, about ten miles from the town, called Argua, and at this place he died, July 1374, aged 70. He was an ecclesiastic, had a canonry and an archdeaconry, but never entered into the order of priests.

PETRONIUS ARBITER, (TITUS) a polite writer and critic of antiquity, who flourished in the reign of Nero; and of whom there remain a considerable fragment of a piece in verse and prose, entitled "Satyricon, or a kind of Menippean Satire." He was a Roman knight of an ancient family; and after an education suitable to his quality, made his appearance in the court of Claudius. Through the favour of Nero, or perhaps his own merit, he was, some time after, sent proconsul to Bythinia, where he performed all the duties of an able magistrate. He was afterwards chosen consul, perhaps extraordinary for some months, as was usual, when the consul died within the year of his office, which was never left vacant. There is some reason to suppose this, because we do not find his name in any list of the consuls; and yet the authority of Tacitus, who says he was consul, must not be questioned. The time of his consulate being expired, he became one of Nero's confidents, and received the surname of Arbiter; but he stood exposed to the envy and hatred of Tigellinus, who was his rival in the favor of Nero. That selfish and jealous favorite resolved therefore to ruin him,

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which he gradually effected. For, knowing cruelty to be the prevailing passion of this prince, he insinuated that Petronius was too intimate with Serenus, not to be dipped in Piso's conspiracy.

Petronius was put under durance at Cumæ, whither he had attended the Emperor in his journey to Campania; but soon resolved to end his hopes and fears by a voluntary death, which, however, he was unwilling to have it thought precipitate. He opened his veins therefore, and closed them again. He repeated it at intervals conversing with his friends. In short, he slept, he travelled, and affecting to do all ordinary offices of Life, that his death might not seem forced, but accidental. He died in the year of Rome 817, of Christ 65, about 50 years old.

PHÆDRUS, an eminent Latin author, who wrote five books of "Fables" Iambic verse; was a Thracian, and was born, as there is reason to suppose, some years before Julius Cæsar, made himself master of the Roman Empire. His parentage is uncertain, though some have imagined his liberal education to be an argument that it was not mean. How he came into the service of Augustus is unknown, but his being called "Augustus' Freedman," in the title of his book, shews that he had been that Emperor's slave. He received his freedom from Augustus, and no doubt, such a competency as enabled him to enjoy that valuable gift. He expresses a great regard to that prince's memory, which he had indeed the more reason to do, since misfortunes overtook him after his decease. Under Tiberius he was unjustly persecuted by Sejanus, to which he has frequently alluded in his "Fables," and particularly in the preface to his third book. We know not the cause of this persecution. He seems to have written all his "Fables" since the death of Augustus: the third book he cer-

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tainly wrote after that of Sejanus, who perished in the 18th year of Tiberius; for, in the dedication of that book to his patron Eutychus, he had mentioned the favorite with a resentment which would never have been pardoned had he been living. How long Phædrus survived him is uncertain; but, supposing him to have lived a little longer, he must have been above seventy at his death. His "Fables," which are generally valued for their wit and good sense, are expressed in great purity, and elegance of language.

PILKINGTON, (Mrs. Lætitia,) a celebrated wit, poet and author, of diversified character and birth; her Father, Doctor Van Lewen, from the Dutch Netherlands, went to Ireland, settled and married a Lady of family in Dublin, by whom Lætitia, was born A. D. 1712, who early discovered a taste for letters and a strong inclination for Poetry; her early performances were judged extraordinary for her years.

This, to which were added a graceful mien and engaging sprightliness of manners, brilliant wit and agreeable vivacity, soon enlisted a group of admirers. She married the Rev. Mathew Pilkington, a gentleman known in the poetical world, by a volume of miscellanies, which having passed the scrutiny of Dean Swift, went into the world under Mrs. Pilkington's name. Mr. and Mrs. Pilkington had not been long married, before his reverence grew jealous, not of her person, but of her understanding, and apprehended, nay, dreaded that rising superiority in the weaker vessel. Her poetry while a lover, was admired with raptures, but after marriage, was viewed with envious dislike. During these jealousies, Mr. Pilkington, A. D. 1732, went to England, and served as Chaplain to the Lord Mayor of London, where distance and absence again revived his former humors, and he wrote kind letters to her, informing that her verses

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were highly approved and applauded, and that Mr. Pope in particular was enraptured with them, who was very desirous to see, and be acquainted with the author, and requested that she would come to London. She accepted the invitation, went, and returned with her husband to Ireland, where she underwent a most violent attack of tongues; for suspicions were engendered, we know not from what grounds, dishonorable to her chastity. The violent death of her Father who was stabbed, as she said by accident, but in Dublin reported and believed by some to be by his wife, and others, said to be by himself, threw her affairs into confusion, and Mr. Pilkington having now no hopes of a fortune by her, threw off all reserve, and improved that opportunity to have the marriage vow annulled, on which she went again to England, setled in London, represented her situation to Colley Cibber, who for some time supported her, by contributions from the great, but at length she was hove into prison, where she remained nine weeks, when on Mr. Cibber's return to town, she was again liberated by charities which he solicited for her. She then, weary of attendances on the great, resolved, with five guineas, to set up in trade, took a shop at St. James's and sold pamphlets and prints, and by the liberality of her patrons and bounty of her subscribers, was elevated above want, and with hopes that the closing scenes of life, or the autumn of her days were like to be spent in peace and tranquil serenity, she lived not long to enjoy her comforts; for on a visit to her mother at Dublin, she died August 29th 1750, in the 39th year of her age. She was the author of a comedy entitled the "*Turkish Court* or *London Apprentice*," performed at Dublin with enviable applause, but never printed.

Her talents at tragedy, is discovered in the *Roman Father*, which exhibits a specimen of her genius and abilities. In her "*Memoirs*," great vivacity, wit and sprightly eloquence is interwoven, with a just concep-

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tion of the human heart, and lively description of the humors and manners of the world. Many beautiful little pieces are scattered through her writings, which breath poetic fire, fanned and enflamed by the true spirit of poetry.

If moral reflections, were permitted in this work, what an extensive field is opened? But it is left to the judicious reader to be his or her own commentator, which in every instance will be diversified by the male and female world. But all may join in this, that had not the Bishops Court been a resort of the wedded pair, Mrs. Pilkington might have died the LADY W. MONTAGUE OF HER AGE, and most celebrated Female Author; but very few survive that mortal stab of a matrimonial separation.

PLINIUS, (CAIUS II.) was born at Verona about the year of our Lord 23, in the reign of Tiberius Cæsar, one of the most learned and renowned of the ancient Roman writers; excelling in knowledge, and the most ingenious man of that age; very attentive to his studies, yet his excessive partiality and inordinate love of literature, did not injure him as the man of business, nor prevent him from filling the most important offices of state with dignity and credit. He was procurator, or manager-general of the Emperor's Revenue, in the then provinces of Spain and Africa; he was also advanced to the dignifyed office of Augur; had several considerable commands in the army, and was distinguished for his courage in the field, as well as his eloquence in the forum.

Philosophy was by no means neglected by him, he had attained the learning of that day, and a remarkable instance is recorded of his pre-science of events from the phenomena of those times. In 79, having a fleet under his command at Misenum, on board of which was his sister and her son the younger Pliny.

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About one o'clock P. M. 24th August, his sister drew his attention to a remarkable cloud of a peculiar and unusual shape and size. Plinius was in his study, but immediately arose and gained an eminence on which to view it more distinctly: at that distance it was impossible to determine from what mountain the cloud arose, however, it was at length found to ascend from Vesuvius; its figure resembled a pine tree in the forrest, it shot up a great height in form of a trunk, and at the top, extended a sort of branches; it varied also in colour, appearing sometimes bright, red and fiery, at others, dark, spotted and black, as it was more or less impregnated with earth and cinders. This was a noble scope for the philosophic and gallant mind of Plinius; he ordered a light swift sailing and rowing vessel immediately to be got ready, while he prepared his observatory implements and tablets to register the observations of this great phenomenon of nature: coming out from his apartment thus accoutred, though in suspence respecting the exact place of his destination, he received a note from Rectina, a lady of quality, earnestly entreating and soliciting him to come to her assistance, as her villa was at the foot of Vesuvius, and no possibility of her escape presented but by sea. He ordered all the gallies immediately to put to sea and follow him, determining in person to rescue not only the amiable Rectina, but to extend his munificence to others, for that coast was beautifully decorated with superb villas. He steered directly to the point of danger, from which others fled with the utmost terror and precipitation; yet he was clothed with that philosophic composure, that calmness and presence of mind, as to be able to make and dictate his observations on the motion, figure, and effervescence of that dreadful eruption. He sailed so near the mountain, that the cinders which were thicker and hotter the nearer he approached, fell so plentifully into the ships, as materially to injure them; from pumice stone and large pieces of black though burning

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rock, they were in imminent danger, as well as from getting aground upon the sudden retreat of the sea. The rolling of large mountains of rock into the sea, which obstructed their landing, for a moment apalled our philosopher; he paused, and considered, when the pilot advising strenuously their return, it awakened the determination of Plinius. "Fortune," said he, "favors the brave, carry me to Pomponius," whom he found in the greatest imaginable consternation. "Keep up your spirits my friend," and the more to dissipate their fears, with an air of total unconcern, said, "let the baths be got ready," and after bathing, he ordered supper, and sat down with apparent unconcern and cheerfulness; in the mean time, the eruptions from Vesuvius were more violent, and flamed out with more terrific explosions, which the darkness of night rendered more terrible and dreadful. Plinius to soothe the apprehensions of his friends, attributed the flames to the burning of the villages which the country people had abandoned, and thus sought repose, retired and slept. The court which led to his apartment being almost filled with stones and ashes, it was thought that if he remained much longer, it would be a thing impossible for him to make his way out, and therefore proper to awaken him, which done, he arose and went to Pomponianus and the rest of the company, who were too discomposed to think of sleep. On consultation it was resolved to be most prudent to abandon the houses, which shook from side to side with frequent and violent rockings, and to trust to the fields where the calcined stones and cinders fell in large showers, threatning destruction; having secured pillows on their heads with napkins, they rushed into the storm. It was now day elsewhere, but here total darkness prevailed, more dark than obscure night, which the menials of his noble host in a degree dissipated by torches and other lights of various kinds. They approached the shore, to determine whether it was possible to put to sea, but the bois-

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trous ocean laid her total prohibition. Plinius exhausted, drank cool warter, and threw himself on a carpet which was spread for him, but the flames and effluvia of sulphur, which are the harbingers of terrible events at those dread scenes, dispersed the rest of the company and strangled him, so as to oblige him to rise and gain his respiration. Two of his servants raised him, as they used to do on account of his corpulency, but he instantly fell down dead, suffocated as his nephew conjectured, by the gross and noxious vapour, as his lungs were weak and he was frequently subjected to difficulty in breathing.

As soon as it was light again, which was not till the third day after: his body was found intire, without any marks of violence upon it, exactly in the posture in which he fell, having the appearance of one asleep rather than dead; thus ended the days of the hero and philosopher of Verona. To ease the minds of our female readers, we add, that the beautiful Rectina was afterwards at court.

PINDAR, The satirically poetical productions of Peter Pindar, a modern English writer, induce us to go as extensively into the Biography of the original Pindar, as history will permit, who was justly stiled the Prince of Lyric Poets, was born at Thebes, about forty years before Xerxes formed his famous expedition against Greece, and five hundred years before Christ.

His parents are supposed to be registered among the Plebians of that day, and their condition depressed by poverty, so that Pindar could receive very little from the advantages of an education, and less from the climate; yet he was the celebrated Poet of antiquity. His attainments and extraordinary acquirements, must owe their origin to the immensity of his mind, and prodigious force of his natural genius: his way of life, we can obtain little or no just account of,

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yet we find him respected and courted by the princes of the states of Greece.

His countrymen the Thebans, engendered a sovereign grudge against him for his partiality to the Grecians, and for extolling their mortal foes the Athenians, who were at their zenith of glory and renown, and were provoked to fine him for his poems in their praise, which they viewed as an affront to their own state. To counter-balance which, the Athenians made him a present of double the amount of the fine; His countrymen pursued him with their resentment, and to lower the dignity of his works, determined a prize in favour of a beautiful woman named Corinna, who though beautiful and ingenious, was very far from being a competitor with Pindar; to balance which, the men of Athens raised a noble statue in honor of the celebrated poet. Having combatted the opposition of his countrymen through a life of fifty-five years, and gained the applause of posterity, and leaving to the world his inestimable writings, numerous and voluminous as they were, we are indulged only with his four books of Hymns of triumph on the conquerors of the four renowned games of Greece, the Olympian, the Pythian, the Nemean, and the Istmian. We cannot from them discern the propriety of the English satyrist's assuming the name to grace his wit and poignancy of humor.

In searching out the particulars of this great Theban poet, we find recorded in fabulous history, that having spent a rough and tumultuous life, he earnestly prayed the gods to shower down upon him the greatest felicity a mortal was capable of receiving, and having placed himself in a public part of a theatre, between the knees of a young man of whom he was passionately fond, implored that benefaction of the gods and instantly expired.

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PLATO, the most illustrious of the philosophers of antiquity, was a native of Athens, about the 88th Olympiad, 430 years before Christ, born and educated in the highest grade of Athenian splendor. Grammar, mathematics, music and painting, were his juvenile studies and attainments; and while a youth, gave scope to his poetic genius. Wrote odes, dithyrambics and epic poems, which last he burned, because he thought them inferior to Homer, the immortal Grecian poet. He also wrote Tragedies, and prepared one for the prize at the Olympic Theatre, but hearing the production of Socrates, and charmed with his mode of treating his subject, not only waved his competition and forbore the contest, but destroyed his play, and neglected poetry forever after. About the 20th year of his age, he entered the school of Socrates, and was so devoted to his interest, that when his enemies imprisoned him, he raised large sums of money to effect his liberation, which being ineffectual, he boldly mounted the rostrum, and disclosed the powers of his eloquence, in a harrangue to the people, which was begun in so powerful and pathetic a manner, that the magistrates ordered him to be silenced, lest he should occasion a tumult and uproar, in that city famous for such ebulitions; having at last obtained the releasement of his friend, he lived with him eight years, in which period he committed to writing the substance of his venerable master's most excellent Discourses and Dissertations on Morality and Philosophy. On the death of Socrates, Plato travelled for the complete finishing of his education. At Megara, he was kindly and hospitably entertained by Euclid, who had been one of Socrates first scholars, and the father of the mathematics; from thence to Italy, dove strenuously into the most profound and mysterious secrets of Pythagoras and his doctrines, to illucidate which, he went to Cyrene, and became a pupil to Theodorus; thence to Egypt to learn their theology and astronomy: settled for years at Sais, learning of

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the wise men, their ideas and hypothesis of the universe, where Pausanias affirms he learned the transmigration as well as the immortality of the soul; here also he found the books of Moses, and studied under Sechnuphis the learned Jew of Heliopolis. Thus saith ancient History, the evidence of which we have whereon to ground our assertions. St. Austin believed that Plato held a conference with Jeremiah, and unsatisfied in his researches, he travelled into Persia, to consult the Magi concerning their religion, and was progressing into the Indies to have obtained the learning of the Brachmans; but the Asiatic wars endangered and forbid his enterprize. He then returned to Athens and applied himself to teach philosophy, which at that time, was a profession the most honorable; set up his academy, but contracting a Tertian or Quartan Ague, relinquished his sedentary and secluse situation for further travels, and foreign voyages. He went to Sicily to see the fiery ebulitions of mount Etna, and visited Dionysius the tyrant of Syracuse, and instead of playing the courtier and flattering him, he, like a stern philosopher, faithfully reproved him for the disorder, tyranny and injustice of his court. The tyrant enraged at the disagreeable truths, would have put him to death, had not Dion and Aristomenes formerly his pupils, and now favorites at court, most powerfully interceded for the venerable philosopher.

Dionysius was persuaded only to save his life, and delivered him over to the Lacedemonian envoy, whose nation was at war with the Athenians, and this envoy touching at Ægina, sold him for a slave to a merchant of Cyrene, who politely sent him safely to Athens. Plato soon after made another voyage to Sicily, in the reign of Dionysius the younger, who sent Dion his minister and favorite to invite him to court, and condescended to request that he might learn from this great philosopher the art of governing well. Plato accepted the invitation and went, but the intimacy with Plato and Dion, soon roused a jea-

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lousy in that tyrant's breast, who sent Plato to Athens and disgraced Dion. The latter being, after a lapse of time re-admitted to favor, persuaded the prince to send again for Plato, who received him with all the marks of friendship and good will in his power. Plato's complaints however, soon exasperated Dionysius, who again in turn, resolved to put him to death, had not Archytas the favorite at court, who had great interest with the tyrant, interceded for the philosopher, for the sake of Dion, and obtained leave for him to retire. To Athens he returned, where he was received with all the warmth of friendship the Athenians could possibly exhibit.

Cicero informs that this extraordinary man, having survived eighty-one years, at an entertainment where he was writing, died an easy and tranquil death. His mind, his life and death, were philosophic.

His writings have descended to this age, and will reach eternity.

PIZARRO, (FRANCIS) was to the Spanish crown, what Columbus, or Vespatius Americanus was to the English; a discoverer, conqueror and planter of new countries.

Pizarro was furnished by the court of Spain, with a fleet and army, of which he was General and commander in Chief, while Don Diego Almagro, was Admiral of the fleet. If comparisons would bear in this work, we might easily raise them, but a delineation of facts obtained from authentic history, is alone our task. In 1740, their armament sailed for, and arrived at Peru in South America, where history charges them with horrid cruelties, and more than savage barbarities, to the natives and inhabitants of those southern climes. So sanguinary, avaricious, jealous and ambitious were they, that not content with extirpating by blood and slaughter, the innocent natives, and indulging their most ambitious and avari-

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cious designs in accumulating the wealth of Peru, they grew jealous of each other, and we are told that the Admiral revolted, and was pursued and conquered by the General, and immediately beheaded, for which, the friends of Almagro, never rested till they accomplished the assassination of Pizarro.

PLINIUS CÆCILIUS, (CAIUS) Nephew of Caius Plinius II. was born in the ninth year of Nero, and the sixty-second year of the christian æra; Cælius the name of his father, and Plinius Secundus of his uncle who adopted him. This youth brought into the world with him brilliant parts, and an elegant taste; other Biographers say he frequented the schools of the Rhetoricians, Virginius his tutor and guardian. He was only eighteen years old when his uncle died. On his return from Misenum, he began pleading in the forum, which was the usual road to dignities. In his nineteenth year he assumed the military character and went to Syria, with the commission of Tribune: after a campaign or two he returned, married, and settled at Rome. Domitian being emperor, he again resumed his profession of pleading in the forum, at which he was distinguished not only for his eloquence and argument, not only for his uncommon abilities and Rhetoric, but also for his boldness and courage, which enabled him to press forward with resolution and undauntedness, at a time so critical that others durst scarce speak at all. On these accounts he was singled out by the Senate, to impeach the governors for plundering the Provinces, and to manage other causes of singular importance and danger.

He was decorated by the offices of Questor and Tribune, and luckily went through the reign of Domitian. Though the sudden death of the tyrant effected Plinius's deliverance for his name was enrolled on the tablets of D. as one devoted to destruction;

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he would otherwise doubtless have suffered the fate of many great and distinguished men.

He lost his wife in the beginning of Nerva's reign, and the charming and beloved Calphurnia became his second, of whom we read so much in his Epistles; had no children by either; was promoted by Trajan in 100, to a Consulate, and pronounced that famous panegyric, which succeeding generations have so universally admired, as well for the copiousness of the topics, as for the peculiar elegance of its address. He was also elected Augur, and created pro-Consul of Bithinia, whither he went and returned, but little is registered of him in the rolls of antiquity, after that period. We cannot learn whether he lived at Rome or his country houses, nor can we learn the time of his death; but it is conjectured that he died about the time that his much admired Emperor Trajan did, and although one of the shrudest wits of antiquity and one of the worthiest of men, who wrote and published a great number of things, yet none have escaped the ravages of time, except his book of Letters, and the Panegyric upon his beloved Trajan.

PLOTINUS, was an illustrious philosopher, born in Egypt in the city of Lycopolis, in 204. Early discovering a thirst after knowledge, he was introduced to the professors of Alexandria. Disliking their lectures, he was shewn to Ammonius, whose first lecture struck him powerfully, as the man he sought. He spent eleven years with that eminent and great philosopher; but his acquirements served only to increase his zeal for more extensive ones. He heard the Persian and Indian lecturers on philosophy, he followed the Emperor in his wars into Persia, and just alone saved his life by flight, after Gordianus was slain. At the age of forty he settled down at Rome, and read lectures in that city. Ten years

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were spent in Rome in enriching his mind; then book after book was flowing from his excellent pen.

Porphyry was his disciple, who was an exquisitely fine genius, unsatisfied with superficial answers, he required all difficulties to be thoroughly explained, which necessitated Plotinus to write more books, till forty-five volumes had emanated from his pen. The Romans paid incredible regard to this author and philosopher; many of the Senators became his disciples, some quitted their functions to attend his lectures and lead a philosophic life. The female world were inspired with a love of science; a lady of quality insisted on his living in her house, that she and her daughters might derive instruction from him. He was as virtuous as learned; departing spirits made him their guardian angel, and entrusted him with the care of their children and their estates. He never refused those troublesome offices, but had patience to examine, correct and settle very complicated estates, Arbitrated many law suits with such rectitude and humanity, as never to create an enemy for the twenty six years he lived at Rome. He died at Campania in the sixty sixth year of his age.

PLUTARCH. Our readers will excuse the sameness of character which according to our plan, falls under the P's, for it seeems that philosophy is peculiarly and fancifully attached to persons whose names began with the initials of their science; some variation will be afforded when we arrive to Putnam, the second American General, but in dictionarily arranging our insertion of the great names of antiquity and modern times, we arrive to PLUTARCH, who was born in the vicinity of Pindar, viz. at Chæronea a small city of Bœotia in Greece, of a family ancient and honorable; his grandfather Lamprias, was eminent for his learning, and a philosopher, as was his father. Plutarch was introduced early to grammati-

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cal studies, which his natural inclination by no means retarded. After compleating his classical education, he was placed under the tuition of Ammonius, the famous Egyptian philosopher, who, having taught at Alexandria travelled into Greece and settled at Athens. Under this preceptor, rapid and great were the advances of Plutarch, in every intellectual acquirement. After he was instructed and well grounded by this able instructor, he conceived that a more extensive communication with the wise and learned, was necessary for his perfect and complete accomplishment; and possessing a soul insatiable of knowledge, he resolved to visit and be indoctrinated in the diversity of learning of foreign countries.

Egypt was at that time, famous for philosophical literature, and justly esteemed the emporium of science. The travels of Pythagoras and others, might have afforded a powerful additional inducement to him, he went and familiarized with the literati of that country, visiting in his way going and coming all the academies and schools of philosophers both there and in Greece; and gathered from them, those observations, with which he has so abundantly enriched posterity. To this philosopher, were the framers of our inestimable constitution essentially indebted for many useful and important hints. On his particular visit to Sparta, then the famous Republic or Commonwealth of the Eastern Hemisphere, he was so delighted with their government; having searched thoroughly the Archives of their ancient, and model of their new system, that he has immortalized their Legislators, their kings and their Ephori, and recorded all their memorable deeds, and even descended to preserve their excellent sayings, and the heroical actions of the women of Sparta.

Biographers have not favored us with the particulars of his life or death. We however find that he was a married man, his wife's name Timoxena, by whom, as Rualdus informs us, he had several children, among them

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two sons, the one bearing the name of his father Lamprias, and the other that of his own.

To the younger Plutarch posterity is indebted for the tablets of his father's writings. It is very remarkable that we cannot, by our deepest researches, ascertain, at what period, or at what time of life he went to Rome, how long he lived there, or when he returned to his own country; they are all wrapped in the greatest uncertainty; as also how he was introduced or made known to Trajan, yet we find that that Emperor confered the honors, and clothed him with the ornaments of a Consulate, and even passed a decree, that nothing should be done in the important concerns of state, without the knowledge and approbation of Plutarch. Conjecture and circumstances combined, have deduced a well founded supposition, that Trajan being a private citizen at the time Plutarch read his lectures at Rome, and among the nobility who were his auditors, entertained so favorable an impression of his wisdom, that when Trajan ascended the imperial throne, that wise Emperor made use of his councils; and much of the happiness of the people and the dignity of his reign, have been, and perhaps justly, attributed to this venerable and dignified philosopher; and that for about forty years he resided at Rome. Being then old, a propensity of human nature common to all, inclined him to retire from the imperial city, and the beauties of Italy, and return to his native country; where he was immediately and unanimously chosen Archon or chief magistrate of Chæronea, and was registered with the priests of Apollo, called the Delphi. He lived to an extreme old age.

POCOCKE, (Dr. Edward) a learned English man, distinguished for his skill in the Oriental languages, and his method of enlarging and improving

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his mind according to the usages of the philosophers of the East, as by the following traits will appear.

Doctor Pococke was a native of Oxford, born Nov. 8th 1604, sent early to a free school; at fourteen, he entered Magdalen as a commoner, and at sixteen, was removed to Corpus Christi College. In the course of his classical studies, he read with great delight the best Greek and Roman writers, but applied himself particularly to the Eastern languages and authors, which proved so agreeable to him that they became the chief object of his pursuit through life. He took his degree of B. A. in 1622, and having entered into Deacon's orders and passed several years, was ordained priest, in 1629, and appointed Chaplain to the English Factory at Aleppo, where he arrived after a tedious voyage Oct. 17, 1630. His situation in the East, gave free scope to his natural bent and inclination; he was soon accomplished in the Arabic Tongue, and endeavoured to obtain more liberal extension of his academic acquirements in the Hebrew, but the abject illiterateness of the Jews in that section of the globe, afforded him but unfavourable prospects in that language; he acquired the Ethiopic and Syriac languages, and reduced the latter to grammatical precision, and published his grammar and praxis, which he made for his own convenience and use. This complete knowledge of those respective languages, afforded him an easy and infinite scope to the attainment of their laws, manners, customs and peculiar habits.

Bishop Laud in 1631, commissioned him to procure and transmit such ancient Greek coins and Oriental manuscripts, as he judged most proper for the library of the University; to the prompt execution of which, the English nation was indebted for the possession of many valuable antiques.

In 1634 Aleppo was affected severely by the Plague, which raged furiously; many merchants and citizens flew several days journey from the city, while

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others dwelt in tents upon the mountains. Pocock's duty confined him to the spot, and it is a remarkable truth, that neither he nor any of the English caught the infection, or were in the least affected by the disorder. In 1636, he received a letter from Laud, then Archbishop of Canterbury, projecting a plan for founding an Arabic lecture at Oxford, and naming him as the first professor, and requesting his return to England. This agreeable news gave wings to the dispatch of his affairs at Aleppo, and he seized the first opportunity of his returning to his native land. On his arrival, he was presented with the degree of Bachellor in Divinity, and the next month entered on his professorship's duties, but the very next year when Mr. John Graves planned his voyage to Egypt, Laud thought proper that Doctor Pococke should accompany him to Constantinople, to perfect him in the languages of the East, and the manners of the Arabs, and particularly to purchase more manuscripts. While on this embassy, he was Chaplain to Sir Peter Wych, then English Embassador to the Porte.

In 1639, letters from his friends and particularly from the Archbishop, pressed his return to England. He consequently, in imitation of the philosophers of ancient Grece, who rendered travelling scholastic and scientific, landed in Italy, and passed through France, visiting Paris, &c. &c.

On his return to London, he was so unfortunate as to find his friend the Archbishop in the Tower, and the nation in such a boisterous confusion, that all his literary designs, and elevated expectations from his Arabic lectures, were not only clouded, but the ideas of Doctor Pocock's being established as the first character in Europe for Oriental learning, were checked, and his hopes and those of his friends, not only blasted, but totally at an end. But divers were the causes which led to a contrary issue. In 1643, he was presented with the Rectory of Childrey, by

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his college, of which he had been made a fellow in 1628. As the military state of the University at Oxford, rendered it impracticable to perform the duties of his function, in his professorship, he retired to his living and discharged the duties of a worthy parish priest. He suffered in common with the Royalists in those days; the profits of his professorship were siezed, and by the sequestrators, confiscated, as a part of the estate of the Prelate. The urbanity of manners, extraordinary merit and amiable virtue and qualities of Doctor Pococke, procured him friends on both sides, and he was restored to the salary of his lectures, by the interest of Selden, and to preserve him from the violence and outrage of the soldiery, Gen. Fairfax furnished him with a protection from under his own hand and seal. He was, by the interest of both parties, nominated Hebrew professor at Oxford, with the canonry of Christ's Church annexed thereto, this at first from the king, though then a prisoner at the Isle of White, but was soon after voted into the same lecture and office by the committee of Parliament, but ejected from his canonry the next year, for nonsubscribing the engagement. In the midst of these persecutions and deprivations, he exercised his functions and continued the reading of his lectures, with his usual diligence. He published his "Specimen Historiæ Arabum," and his "Elenchus Scriptorum Arabicorum," in 1650, and by a vote of Parliament was again deprived of his lectures, and to be turned out of the University, but saved from the effect by the intercession of the literati, of whom Spencer was foremost. In 1652, he prepared an edition of the Polyglott Bible. In 1665, he published his "Portæ Mosis," and in 1658, his "Annals of Eutichius." In 1659, when the secluded members of the House of Commons were restored to their seats, he was, by the special interest of Dr. Wallis, who had invariably been his friend, restored to the canonry of Christ's Church, in which he was firmly fixed

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the year after, by and on the return of the king. Being now re-instated at Oxford, he took the degree of Doctor in Divinity, and continued ever after during his life, to read his lectures, and to exhibit to the literary world, specimens and new proofs of his unrivalled skill in oriental learning: and in 1663, published at Oxford, a quarto vol. entitled, "Gregorii Abul Faragii Historia Dynastiarum." The theological world are indebted to Dr. Pococke for his "Commentaries" upon Micah and Malachi, published in 1677, and those of Hosea and Joel finished and published in 1691. On the 10th of Sept. of the same year, he died aged eighty-seven, and was interred in the Cathedral of Christ's Church, where an inscription on a monument, erected to his memory, perpetuates his fame. By one wife he had nine children: no account of any of them has reached us but of Edward his eldest son, who published several treatises under his father's direction. He had also prepared an Arabic history and put it to press at Oxford, but it not being completed when his father died, he withdrew it, disgusted at not succeeding him in the Hebrew professorship.

POLE, (REGINAULD) Cardinal and Archbishop of Canterbury, connected with the royal house of Plantagenet met the elevation and depression incident thereto. He was the younger son of Sir Richard Pole, Lord Montague, cousin german to Henry VII. was born at Stoverton Castle A. D. 1500, and at seven years of age was sent to a grammar school. At twelve he became a nobleman at Magdalen college in Oxford, and was under the tuition of the famous Linacre and William Latimer, the two great masters of languages at that University.

He took the degree of Bachelor of Arts at fifteen, and entered into deacon's orders at seventeen, the year that Luther commenced his attack against indulgen-

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ces, and Pole was made Prebendary of Salsbury, to which the deaconry of Exeter and other preferments were soon after added.

Henry VIII. patronized him, directed his education and designed to raise him to the highest dignities of the church; for which purpose, at the age of nineteen, having stocked himself with academic and collegiate learning, in imitatian of the philosophers of the East, Pole commenced his travels, went first to Italy, provided suitably to his rank by the king, a large annual pension being added to the profits of his dignities. He visited the respective Universities in that seat of learning and the muses, and settled at Padua, where he entered into the closest intimacy with Leonicus, the sublime and enobled Grecian philosopher, and others of the greatest celebrity in wisdom and learning. From Padua he went to Venice, and other parts. Having spent five years in his researches after knowledge abroad, he was recalled to England, but desirous of participating and enjoying the Jubilee and carnival, which was that year to be celebrated at Rome, he went thither, and by the way of Florence, returned to England, where he was received by the king, queen, court and all the nobility and gentry of the kingdom, with all the honor and affection possible. He was carressed not only for his immense learning, but for the agreeable suavity of his nature, congenial with the urbanity of his manners, and amiable sweetness of his disposition. Devotion to study being his supreme delight, he retired to the place of his early education, and delighted the Carthusians at Shene, during two years residence among them. Henry VIII. now began his Royal Gambols, and was resolved on a divorce from Catharine of Spain. Pole, foreseeing the troubles that act would occasion, and the effect it would naturally have in involving him in the consequences, resolved to abdicate the kingdom; and obtained leave of the king to go to Paris, where he remained in quietude and tran-

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quility; until the king in the prosecution of his affair of divorce, having in the routine of application to the respective courts and universities of Europe, for their opinions under pretence of the illegitimacy of his marriage, commanded Pole to assist the commissioners and agents of his appointment, in obtaining that of Paris. This office Pole excused himself from by letter to the king, and left it to the commissioner's sole pursuit. At this Henry was much displeased, which necessitated Pole to return to England in order to tranquillize him. He then again retired and remained at Shene for two years, after which period he again visited Rome. Henry being also convinced of the opposition of the court of Rome, at once shook off the authority of the Pope, and determined to rely in that affair, upon his own subjects; in which negociation Pole was by him suspected of an interference, and was summoned home, which call he obeyed, when conscience and interest rising in direct opposition, for a moment stayed his utterance, but the urgency of the case inspired him with courage, and quitting the courtier determination, spoke boldly his opinion against the divorce; at which the king highly enraged, siezed his poignard, with a seeming resolution to kill him, but the submission, simplicity and address of his amiable kinsman overcame him, so that his life was not only preserved, but the king dismissed him with tolerable temper. Pole's timidity produced such apprehensions as to seek, and obtain leave of again travelling abroad, and he so satisfied the king, that his extra pension was continued for a time.

He went first to Avignon, and remained a year in the province of Nærbonne, where, though under the jurisdiction of the Pope, he was unmolested, except that the air disagreeing with his health, occasioned his going to Padua, in which beloved university he fixed his residence a second time, making occasional excursions and visits to Venice; devoting himself in each, to study and the conversation of learned men. The troubles in England, occasioned by the

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divorce, and throwing off the supremacy of the Pope, at length again disturbed the repose of Pole, who was, by a mandate from Henry, required to confirm a writing of the Bishop of Chichester, legalizing not only the divorce, but his marriage with Ann Bullen, and his assumption of the title of the head of the church. To this, Pole was pressed for an immediate answer, which considering the protection afforded him by being in the territory of the Pope, he was emboldened to dissent from it in every point, and soon after published a book entitled "Pro Unitate Ecclesiastica," and sent it to Henry, who was again intemperately angry, but endeavored to induce Pole to return to England to explain some, as he pretended, unintelligible passages. Pole aware that the main drift of the book might be esteemed treasonable, and reflecting on the case of Moore and Fisher, resolved on the security of his person, by disobeying the call. The king therefore resolved to keep measures with him no longer, withdrew his pension, stript him of his dignities in England, and an act of attainder was passed against him. But the Pope and Emperor abundantly compensated him for those losses, by the following means; In Jan. 1536, Pole was created Cardinal, and soon after dispatched as Nuncio to France and Flanders, that being near, he might hold a brisk correspondence with his friends in England, and retain the Catholics stedfast in the popish faith.

At Paris he was graciously received by the grand monarch, and his superb court, of which Henry being informed, made peremptory demand of him as a state prisoner, and even set a price upon his head; employed every possible and indirect means to catch him, which so much endangered the peace of France, and harrassed Pole, that he again sought, and took refuge at Rome, not, however, till he had sowed those seeds which tended to the restoration of ancient habits, &c.

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At Rome he was consulted by the Pope and his council, and by them employed in all negociations and transactions of high concern, resorted to by the Pope in all affairs relating to kings and sovereigns, was one of the legates at the Grand council at Trent, and even the sovereign Pontiff's amenuensis and chief penman, when great occasions presented. The tranquillity of Rome being soon after disturbed by wars with France, and on the borders of Italy, Pole took sanctuary and retired to a monastery in the territory of Verona, where he lived till the death of Edward VI. when, on the accession of Mary to the throne of England, Pole was selected as the fittest instrument for reducing the kingdom of Great Britain to the obedience of the Pope, and appointed legate to subserve that end. He emerged from the dreary cells of a monastery, and again appeared in the shining retinue of a court. His timidity and caution induced him to know not only the queen's intentions with regard to the reestablishment of the Romish religion, but also whether the act of attainder passed against him by Henry, and confirmed by Edward, was repealed, before he would set his foot on English ground. He being therein soon satisfied, set out for England by way of Germany, where the Emperor suspecting that Pole designed to marry Mary of England, contrived means to stay his progress, until her intermarriage with Philip of Spain, so that he did not arrive in England till Nov. 1554, when he was conducted to the Archbishop's palace at Lambeth, Cranmer being attainted and imprisoned. On the 27th of the same month Pole went to the Parliament, and in a long, grave and excellent speech, invited them to a reconciliation with the Romish church. He concluded, by observing that, he was expressly sent by the Pope himself, for the purpose of accomplishing this great work; and that in the event of their acknowledging the supremacy of the See of Rome, he was authorised

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by his holiness to extend to them a full and complete absolution. The parliament accepted these overtures; they all went in a body to mass and sung te deum on the occasion, and thus restored the authority of the Papal throne over that of Great Britain. The Cardinal after two days allotted for the preparation, made his public and triumphant formal entry into London, with all the solemnities of a Legate, and formalities of popery, and had the sole management and regulation of all ecclesiastical affairs in England, till the death of Pope Julius and his successor, when the queen powerfully recommended Pole to the Popedom; which, had Mary's dispatches timely arrived, would have been effected, but Peter Caraffa took the name and stile of Paul IV. by election, before her dispatches reached Rome.

Pole at first gave many proofs of his philosophic temper, how suitably or otherwise to the religion of Jesus and sound policy, the sanguinary persecutions under Mary, will ever stand recorded as undeniable proof. His breathing of slaughters and concurrence in the butcheries of that reign, were not ample to secure him against the attack of his old foe Paul IV. who, on various and vain pretences, suspected and accused him as a heretic, summoned him to Rome, deprived him of his legantine powers, and conferred them on a Franciscan Friar, by the name of Peyto, whom he had made a Cardinal for that purpose. The new Legate, when queen Mary was apprised of the business, and of his approach, assumed a tincture of her father, Henry the VIIIth's spirit, and forbade Peyto at his peril, to set his foot on English ground. Pole's timidity again depressed him, and knowing the Pontiff's great displeasure, and from motives of veneration which he invariably and constantly preserved for the apostolic see, voluntarily disrobed himself of the ensigns of his legation, and forbore the exercise of his powers and functions, dispatched his trusty

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minister Ornameto, to his holiness at Rome with letters, vindicating himself in terms of such submission, as to melt the obdurate heart of Paul, who restored the Cardinal to his legantine, but the vibration of his nerves was apparent. He did not live long to enjoy the restoration; within a year he was seized with a quartan ague, as historians term it, which deprived him of life Nov. 18, 1558, aged fifty eight years. After lying in state forty days, at the palace of Lambeth, he was carried in pomp to Canterbury, and very magnificiently interred.

POMPHRET, (JOHN) an English poet, son of a Rector of Luton in Bedfordshire, was born about 1667. From a country grammar school, he was sent to Cambridge, where he accomplished himself in polite literature; wrote many fugitive political pieces, and was clothed with the honors of that seminary, by both degrees in the arts; took orders, and was presented to the living of Malden. About 1703 he was called to London, to a more considerable living, but was delayed in his progress for some time by Compton, then bishop of London, for some lines in his collegiate poetry, in the piece entitled "The Choice," which malice had represented to the bishop, as a proof that Pomphret preferred licentious to hymeneal love; which, when understood by Pomphret, he candidly and promptly subjected the poem to the bishop's inspection, which totally eradicated the stain, which was proved to have been the effect of malice, as Pomphret was, at the time he wrote it, a married man. This opposition had a fatal effect, for his continuance in London was thereby protracted to such a length, and his mind so engrossed in his ecclaircisement, that neglecting the prerequisite cautions, so essential at that time, he caught the small pox, which ended his days at the age of thirty-five years.

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A volume of his poems was published by himself in 1699, with a preface which did honor to his modesty and sensibility. Sundry posthumous pieces were published by his friend Philathes, under the titles of "Reason," "Dies Novissima, or The Last Epiphany," a pindaric ode, but his untimely death deprived the world of his extensive usefulness.

POOLE, (MATHEW) a nonconformist minister of eminence, son of Francis Poole, Esq. of York, where he was born in 1624, and regularly educated according to the custom of that day in England. Having passed through the grammar schools and those of the languages, he was entered at Emmanuel college in Cambridge, and duly received the degrees of B. A. and M. A. he embraced the sentiments of the Presbyterians, which were soon brought into opposition to the ecclesiastical opinions and polity of that day. In 1648 he entered into the ministry, and was made rector of St. Michaels le Quern in London.

The first display of his weight and consequence, was about ten years after his settlement, by his publication of a treatise entitled "A Model for the Maintenance of Pupils of choice Abilities, &c." He took care to obtain the signatures and patronization of his scheme, of several heads of families in Cambridge; to that degree did his opposition exalt him, that he refused to sign the act of uniformity in 1662, but was therefore ejected his living, and immediately after published his "Voix Clamantis in Deserto;" but submission was his lot, and his resignation has been celebrated in those ages. Being a bachelor, he chose to seclude himself, and lived upon his patrimonial estate which did not exceed more than four hundred and forty-four dollars per. ann. and applied himself to study, resolving to employ his pen in the service of religion in general, without interfering in the disputes

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of the respective parties. Under this impression he drew the design of a very extensive work, of great labour, study and use, and in 1669, published it under the title of "Synopsis Criticorum Bibliorum," in five vols. folio, which was well received by both parties. He must, however, discover his zeal against Popery, and published a book entitled "The Nullity of the Romish Church or Faith," which, when Oates's depositions were made, upon the subject of popish plots, occasioned the registry of his name on the list of those who were to be cut off. He therefore withdrew, and went to Holland where he died, suspected to have been poisoned. His Annotations upon the Holy Bible, he had progressed so far as the fifty-eighth chapter of Isaiah, when he died, and which are now extant, and grace the libraries of the clergy of Christendom.

POLYBIUS, an ancient historian, son of Lycortas, was born at Megalopolis in Arcadia, in the fourth year of the hundred and forty-third Olympiad, about two hundred years before Christ, and was afterwards General of the Arcadians, at a period when that republic assumed as much power and importance as any one in Greece. At the age of twenty-four the Arcadians sent him with his father, ambassador to Egypt, which honor was again conferred on Polybius. He was also deputized to go to Rome at the time the Consul made war against Persius king of Thessaly.

During the consulships of Æmilius Pætus and Julius Pennus, they summoned a thousand Arcadians to Rome, suspected of designs against the Romans, who were detained seventeen years. Polybius was included among the number, then thirty-eight years old. By some means he registered himself among the philosophers, and commenced a touring life, he would never depend on the accounts of others, so much as

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to narrate events from their history, and could never be brought to submit to the records of others, but must examine for himself. To this turn of mind and his determination therein, was he perhaps, in a degree indebted for his literary abilities, and posterity for the result of his investigation and labours. He visited not only Europe, but Asia and Africa, resolved to be acquainted with the places, as well as the great performances on their respective theatres. To this end, he obtained Scipio's authority to procure vessels fit to sail on the Atlantic ocean, and in them performed his voyages. His curiosity also led him to pass the Alps, and that part of Gaul, which might enable him to represent fairly and truly the march of Hannibal when he entered into Italy. Having justified Hannibal in his famous exploits, it was necessary to travel over Spain, in order to do justice to Scipio. He halted at New Carthage and studied its laws, manners, and mode of establishment. He was honorably escorted by nobles; but faithfulness obliges us to add, that he attended Scipio at the destruction of Carthage, and was with Mummius at the burning and demolishing of Corinth.

Polybius did not confine himself to the history of the Romans, but wrote the history of the most important states, empires, and governments of the eastern world, which he denominated "Catholic or Universal." The dependence of all other nations on Rome rendered this wise, as well as necessary to his general plan.

Of forty books which he wrote, only five remain for us to reap the benefits which he designed. An abridgment of twelve are under the name of Marcus Brutus, who delighted in nothing so much as reading history, and was peculiarly attached to Polybius, whose life was closed, even the last hours of those the most unfortunate, he devoted not only to the amusements of reading, but to the labor of

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abridging and circumscribing the history of fifty-three years the most important of that empire.

Polybius lived to an advanced age; he died at the age of eighty-two by a fall from his horse as Lucian informs in his "Macrobii." His death happened seventeen years before the birth of Marcus Tullius Cicero, the celebrated orator and statesman of Rome.

PSALMANAZAR, (GEORGE) the fictitious name of a person of very extraordinary character. It was suspected, but never known during his life, that he was a Frenchman; partly educated at a free school, and partly taught by Franciscan monks, afterwards at the college of the Jesuits in an Archepiscopal city, the name of which, as well as of his parents, or even the place of his birth, are, and ever will remain inviolable secrets.

On his leaving college, he was recommended as a travelling tutor, to a young gentleman whose mean low rambling kind of life, produced a variety of disappointments and misfortunes, and involved Psalmanazar in the consequences so deeply, as to induce him to wretched shifts and subterfuges. His first exploit was a pilgrimage to Rome, to effect which, he procured a certificate that he was of Irish extraction, and on his tour stated that he was driven from his native country by the heavy persecutions which then assailed it. Being unable to purchase a pilgrim's habit, and observing a chapel dedicated to a titular Saint, that some one had erected as a monument of gratitude to some wandering pilgrim, he contrived to take both staff and cloak at noon day, and being thus accoutred, begged in Latin, his way out of the kingdom.

At the age of sixteen, he was in Germany, and there passed for a Formosan, a wild and extravagant

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project indeed, but it furthered his movements so far as to attempt a visit to Japan and China, of which he had heard mention by the Jesuits, which project gave scope to the utmost fertility of his genius and invention. He set himself about and formed a new character and language, a new grammar, and the division of the year into twenty months. He also formed a new religion, and in his writing transversed the usual European mode, and wrote from right to left, or backwards, from our mode, which induced some learned persons to suppose he was from the East, and that his language was some of the Oriental, and took occasion to ameliorate his condition, by inducing a belief that he was a Japanese converted to christianity, which introduced him greatly to the clergy of Christendom. Having thus far progressed, he artfully altered his certificate, and commenced his tour through the low Countries, where his shabby habiliments confirmed the story of his having been a Japanese converted to christianity by a Jesuit missionary, and thence driven into exile to avoid the dreadful torture and severe punishments inflicted by the emperor of Japan, in a dress, dismal and shabby. He was conveyed to Avignon, to be further instructed in the Catholic faith as well as to be secured from the bastinado, if he should be reclaimed.

The scope of his intentions was clouded at Avignon, the Jesuits having established the principle of gathering rather than diffusing their wealth. Psalmanazar ventured on new exploits; enlisted into the Dutch service, and went to Aix le Chapelle, and entered into the elector of Cologne's service, retaining his Japanese character, but professed to be unconverted to the christian faith. At the garrison of Sluys a Scotch colonel, generally called brigadier Lauder, introduced him to his chaplain, with whom he was permitted to have a conference, which ended in the chaplain's fervent zeal to render him a convert, and after sundry interviews, the industrious chaplain carried his

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point so far as to induce Psalmanazar to relinquish a military life, for the more exalted one of a christian, and had written to the bishop of London, the prospect of his success, and was flattered by the hopes of emolument therefrom. The bishop of London whose piety must excite him to reward so clerical an act, was no sooner informed of the success of the chaplain, but desirous of elevating the dignity of his own piety, wrote letters requesting them to come immediately to England.

Psalmanazar conceiving the scheme duly ripened for execution, was, with some difficulty, induced to relinquish the profession of arms, and to clothe himself with the sword of the spirit, obtained his discharge, was with great haste baptized, and set off with the chaplain for Rotterdam, where some put such home questions to him, as necessitated him to another shrewd and whimsical expedient, *to quiet their scruples*, or at least to shake off an air of levity, discovered by their non accrediting all which Psalmanazar had advanced, which was his living on raw flesh, viands, roots and herbs. He soon by the assistance of large quantities of spices and pepper, by way of concoction, habituated himself to this new and strange diet, without any detriment to his health, or the least injury to his constitution, which opened a new remarkable trait, on his arrival in London: always all alive to foreign curiosities, of which the good bishop was not the least conspicuous in his extensive credulity, and was early waited on by the dignified chaplain. The Rev. father received him with great humanity, and introduced Psalmanazar to a large circle of friends, among the well disposed both of clergy and laity, so that before he had been three months in London, he was cryed up for a prodigy of the age. The good bishop ever desirous of rewarding virtue and talents, induced Psalmanazar to translate the church catechism into the Formosan language, which, when executed, was received by the bishop of London with candor, and the

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author rewarded with generosity, and the manuscript catechism deposited with the bishop's archieves, as a very rare Oriental curiosity. It was examined by the learned, pronounced regular and grammatical, who gave it as their opinion that it was a real language, by no means counterfeit, for the doubts entertained in the Low Countries through which they toured, had reached London, but the clergy with the influence of the bishop, cryed down all opposition, and Psalmanazar was soon prevailed upon to write the famous and well known "History of Formosa," which run thro' several editions. During the struggle of opinion the good bishop of Oxford sent for him, and appropriated suitable apartments for him to pursue those studies his inclination led him to, with learned tutors to attend him, and all those advantages which that university could afford, while his advocates and opposers were clashing on the merits or demerits of his book.

The reader will by this time look with eager anxiety, for the event of so great a delusion, the nation was never more solidly divided, there were few neutral characters, nothing could have overwhelmed the clergy and literati more than the exposure of the truth which destroyed their own credulity; their force was systematically combined to support Psalmanazar, while the ingenius and learned discovered such absurdities in his history of Formosa, as in the end, to stamp a discredit on the whole relation, which saved him the trouble and his friends the mortification of an open confession of his guilt.

Through a long life he seemed to abhor an impostor, yet owned the truth to his particular friends. For many years before his death, he lived an exemplary life, was concerned in compiling books of credit, particularly the "Universal History," which procured him an honorable subsistence, but insufficient to support him in the idle and extravagant line which he pursued for ten years after he relinquished Oxford.

He died in 1763.

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PRIOR, (MATHEW) a celebrated English poet and statesman, was born July 21, 1664. His father, Mr. George Prior, a carpenter and citizen of London, dying when he was young, left him to the care of an uncle a vintner, who discharged the duties reposed in him with the most tender affection. At a suitable age he sent him to Westminster school, where he was distinguished by a quickness of perception, and the most laborious application. He was afterwards called home by his uncle, for the purpose of being bred to his trade; but he had imbibed such a taste for classical literature, while he was at school, that he could not be prevailed upon to give up the satisfaction of devoting his leisure hours to a further improvement in it. He made such good use of his time, and so well digested what he read, that the polite company who resorted to his uncle's house, soon took notice of him. Lord Dorset, who in particular was struck with his ingenuity and his fondness for learning, formed a determination to remove him from the situation in which he then was, to one better adapted to his wishes and genius. In 1682, he accordingly procured him to be sent to St. John's college, Cambridge, where he proceeded B. A. in 1686, and shortly after was chosen fellow. While at the University, he contracted an intimacy with Charles Montague of Trinity college, afterwards Earl of Halifax: and upon the publication of Mr. Dryden's poem in 1686, entitled, "The Hind and the Panther," young Prior joined with Mr. Montague in producing that facetious piece, "The Hind and the Panther transversed to the story of the Country Mouse and the City Mouse," published in 1687. After the revolution which placed king William on the throne, he was introduced at court by his noble patron the Earl of Dorcet, who in 1690, procured him the office of secretary to the Plenipotentiaries in the Congress at the Hague. In this employment, Prior proved, by his activity and correctness, that he was formed for business as well as for poetry, of which he

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had already given such excellent specimens. He discharged the duties of his office so much to the satisfaction of the King, that in order to keep him near his person, he appointed him a gentleman of his bedchamber.

Here he had full leisure to gratify his taste for poetry, and he composed several of his poems. At the treaty of Ryswick, in 1697, he was again secretary to the English embassy; and the same year was nominated principal secretary of State in Ireland. In 1698 he was employed as secretary to the embassy in France, where he remained during the succeeding embassies of the Earls of Portland and Jersey.

In 1699, he was sent for by king William, at Loo in Holland, where he had a long and particular audience with his Majesty: after which he departed for England by way of the Hague, and upon his arrival, was made under secretary in the office of the Earl of Jersey. Shortly afterwards, he was ordered back to the French court, where he was a great favorite, to assist the English ambassador in the affair of the partition-treaty, which being settled to the satisfaction of both sovereigns, he returned with great dispatch to London.

This year, 1699, he printed his poem entitled, "Carmen Saeculare." In 1700, upon the resignation of Mr. Locke, he was appointed one of the Lords Commissioners of trade and plantations, and chosen representative for East-Grinstead, Sussex, in the new parliament of that year, when the partition-treaty being brought up for examination, he voted for the impeachment of several lords who were charged with being its advocates.

After the accession of queen Anne, he exerted his poetical talent in celebrating the success of the war with France; first, in his "Letter to M. Boileau; on the victory at Blenheim in 1704;" and again, in his "Ode on the glorious success of her Majesty's arms, 1708." Notwithstanding these poetic effusions which

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as such did honor to his genius, but were doubtless invented, the first as a boast upon the superiority of English valor, and the last as a compliment to his royal mistress; his real sentiments were in favor of peace. This is proved by his voting in concurrence with those who strove for peace, and who had all along opposed the war. It is also a circumstantial evidence that his sentiments were pacific, that when the queen determined to treat with France in 1711, he was appointed to carry the conditions, and that, after returning, he was sent again to France, in 1712, to accommodate such matters in the congress of Utrecht, as then remained unsettled. From that time he had the appointment and authority of an ambassador, and retained them till Queen Anne's death. He remained in Paris in the character of public minister, some time after the accession of George I. And was then succeeded by the Earl of Stair. The occasion of this long detention at a foreign court, was the great change which happened about that time in public affairs; and immediately upon his arrival in England, March, 25, 1715, he was arrested by an order from the House of Commons, and soon after a committee of the Privy Council was appointed to examine into his conduct. On the 10th of June following, Robert Walpole made a motion in the house for an impeachment against him, and on the 17th he was ordered into close custody, and no person admitted to see him without leave from the speaker. In 1717, an act of grace was passed, but he was among the number of those excluded from its benefits; however, at the close of the year he obtained his release.

He spent the remainder of his life in retirement, at Down-Hall, a small villa in the county of Essex. Here he finished his "Soloman on the Vanity of the World." He made a collection of all his poems, and published them in one vol. folio, with a handsome dedication to the duke of Dorset, son of his generous patron. He began a "History of his own

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time," but before he had made much progress in it, he was arrested in his useful career by a fever, in which he lingered till his death. He died Sept. 18, 1721, in his 58th year, at Wimple, a seat of the earl of Oxford, near Cambridge, and his body was interred in Westminster Abbey, where a monument was erected at the expence of sixteen hundred and fifty dols. which he had set apart for that purpose, and an inscription upon it, written by Dr. Robert Friend, master of Westminster school. After his death, several poems were published under his name; and in 1740, appeared, "The History of his own time, compiled from his original Manuscripts;" a piece quite unworthy of him, and without doubt very little of it was written by himself. He wrote several pieces for "The Examiner," and was generally reputed to be the author of a criticism which appeared in that paper, upon a poem of Dr. Garth to the earl of Godolphin, which exposed him to the severity of Mr. Addison, in the first number of his "Whig-Examiner." Notwithstanding the many lucrative posts he had held, and the high estimation in which he lived, both with king William and queen Anne, he died at last, Fellow of St. John's College in Cambridge.

The character of Mr. Prior as a poet, has been much disputed, and his merits variously appreciated accordiug to the tastes and the prejudices of his readers. He certainly possessed a considerable share of wit and imagination. But he sometimes indulged himself in a strain of ribaldry, which, though palliated by the morals of the time in which he lived, was far beneath a man who in the several important stations he had filled, manifested, not only a great variety and extent of learning, and a capacity for almost any kind of business; but also a large portion of common sense: a quality rarely to be met with, but which generally, though Mr. Prior, formed an exception, restrains its possessor within the limits of decorum.

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PUFFENDORF, (SAMUEL DE) a German civilian and historian of great celebrity, was born in the year 1631, at Fleh, a small village near Chemnitz, in Upper-Saxony. His father, Elias Puffendorf, who was minister of Fleh, being in low circumstances, a Saxon nobleman, pleased with the promising genius of young Puffendorf, took him under his protection, and, at a proper age, sent him first to the university of Grim, and afterwards to that of Leipsic, where his rapid progress in his studies, surpassed the expectations of his generous patron. His father intended him for the ministry, and accordingly desired him to apply himself to the study of divinity; but he chose to follow his own taste which directed him towards a different object. What is called the public law, in Germany, consists of certain statutes and precedents established by long custom, which determine the rights of the empire over the states and principalities of which it is composed, and the rights of the principalities and states with regard to each other. To the study of this public law, young Paffendorf applied himself with an eagerness and success, which at the same time, evinced the ambition of his heart and the ſtrength of his mind. It is well known that the several princes, who compose the Germanic body, have no other miniſters of ſtate than men of learning, who are ſtyled counsellors; and that the principal qualification neceſſary to recommend them for this office, is a thorough knowledge of the public law. He considered this ſtudy, therefore, as the suitable means of raising himself to some posts of honor in the German courts.

As these posts are not venal, but beſtowed at the recommendation of real and extraordinary merit; Puffendorf, notwithſtanding the obſtacles which his poverty created, resolved at leaſt to deserve one of them, which would be the only means of faithfully discharging it when obtained. Full of this noble ambition, he left Leipsic, and went to Jena, where besides continuing his study of the law, he studied the mathematics and

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the Cartesian Philosophy. In 1668, judging himself qualified for some public employment, he returned to Leipsic in order to find one. Upon his arrival at that city, he received a letter from his brother Isaiah, who for some time had been in the service of the King of Sweden, and was afterwards his chancellor in the duchies of Brenan and Werden, and who advised him not to settle in his native country, but to follow his example and seek his fortune abroad. This advice Puffendorf determined to pursue; and, as an introductory step, accepted the place of governor to the son of Mr. Coyet, a Swedish nobleman, who at that time was ambassador at the court of Denmark for the king of Sweden. In consequence of this appointment, he repaired to Copenhagen; but the war between Denmark and Sweden being soon after renewed, he was arrested together with all the family of the ambassador, who was then absent on a visit to his own country. During a confinement of eight months, as he was denied the use of books, and was not allowed to converse with any person, he amused himself in meditating upon what he had read in Grotius's treatise, "Degure belli et pacis," and in the political writings of Hobbes.

He reduced some of the best ideas which he recollected in these works, together with some which he had acquired by his own reflection, into a short system which he designed as nothing more than an amusement for himself in his solitude; but which, from the advice of a friend in Holland, to whom he had shewn the manuscript, he reviewed and published it at the Hague in 1660, under the title of "Elementorum Jurisprudentiæ Universalis libri dus;" and with a dedication to the Elector Palatine, Charles Lewis, who was so much pleased with the work that he invited him to the University of Heidleburg, and engaged him to appropriate a part of his time to instructing the electoral prince, his son. Here he remained till 1670, when Charles XI. King of Sweden, offered him the professorship of an university which he had founded at Lunden, which he

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accepted, though much againſt the will of the elector Palatine. At this university he was installed professor of the law of nature and nations. From that time, his lectures and the works which he had publiſhed gave a wide spread to his reputation, so that, some years after, the King of Sweden invited him to Stockholm, and made him his historiographer and one of his counsellors. In 1688, at the intercession of the elector of Brandenburgh, the King of Sweden consented that Puffendorf ſhould go to Berlin to write the hiſtory of the Elector William the Great. Here he had the same titles of hiſtoriographer and privy counsellor, with the addition of a considerable pension. The king of Sweden, however, continued to ſhew him decisive marks of his favor, and in 1694, made him a baron. This title he did not long enjoy. He died the same year, of a mortification in one of his toes, occasioned by cutting the nail. Puffendorf was a man of great learning; he possessd a comprehensive mind and an excellent heart. His works, which are very numerous, are chiefly polemic: the moſt celebrated is his treatise, "De Jure Naturae et Gentium," by which he involved himself in ſeveral disputes.

PULTNEY, (WILLIAM) afterwards earl of Bath, was born in 1682. His family was one of the moſt ancient in the kingdom. As he inherited a large fortune, he was early in life elected a member of the Houſe of Commons, where he ſoon diſtinguiſhed himſelf by his ſpirited oppoſition to the miniſtry in the reign of queen Anne. His ſagacity detected their errors, and his ſpirit, which nothing could intimidate, expoſed them with a manly and overbearing eloquence. Theſe ſervices were rightly appreciated by George I. who, upon his acceſſion to the throne in 1714, raiſed him to the place of Secretary at war. Soon after he was made cofferer to his majeſty's houſehold; but in

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being ſuſpected that Sir Robert Walpole, who was then prime miniſter, was deſirous of extending the limits of prerogative, and of promoting the intereſt of Hanover, at the expence of England, ſoon interrupted the good underſtanding which had exiſted between him and Sir Robert, who from that time became the object of Pultney's dreaded eloquence, poured forth in merited cenſures; and who, by the ſame eloquence, was eventually driven from his high ſtation, and forced to content himſelf with a merely honorary title.

In 1725, when the king, by the advice of his miniſter, deſired that a ſum of money ſhould be voted him by the Commons, in order to diſcharge the debts of the civil liſt, Pultney moved that all money paid out for ſecret ſervices, during the laſt twenty-five years, ſhould be accounted for to the houſe. This motion opened a breach between the two miniſters which was never cloſed up, and which two years afterwards, broke out into open invectives. Their mutual oppoſition became at length ſo unpleaſant to the king, that on the firſt of July 1731, he called for the council-book, and with his own hand eraſed the name of William Pultney, Eſq. from the liſt of privy-councellors; and he further ordered that all commiſſions for the peace, and all deputations which he had received from the ſeveral lords-lieutenants, ſhould be revoked; and the lord-chancellor and ſecretaries of State received directions to give the neceſſary orders.

This violent proceeding ſerved only to ſtimulate his oppoſition to the meaſures of the court, and to increaſe his popularity in the country. Some time after this, he made that celebrated ſpeech, ſo highly eſteemed by his friends, and ſo juſtly dreaded by his enemies; in which the miniſtry was compared to an empiric, and the Britiſh Conſtitution to his patient.

Thus he continued to attack the miniſterial meaſures with an eloquence and ſatire which ſilenced every opponent, and occaſioned even Sir Robert to declare that he dreaded Pultney's tongue more than another

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man's ſword. In 1738, the oppoſition ran ſo high, that ſeveral members, finding party-zeal had uſurped the empire of reaſon, openly left the houſe. This was a ſtep ſo extraordinary, that Pultney thought proper to attempt to vindicate it. For this purpoſe he publiſhed a ſhort ſketch of the tranſaction, in which, after briefly ſtating the motives which prompted the members to withdraw, he ſo artfully mingled ſound argument with keen invective againſt the miniſter's conduct, that the king himſelf was ſtaggered. This paved the way for a motion to remove Sir Robert Walpole from the miniſtry; a meaſure which was advocated by Pultney as the only means of ſaving the country from the evils of a rebellion. The removal of a miniſter, ſuch as Sir Robert, who had acquired a powerful aſcendancy over his ſovereign, could not be effected without much labor and a conſiderable length of time. However, in 1741, Sir Robert, finding his office untenable, prudently reſigned all his employments, and was created earl of Oxford. His opponents alſo were flattered with the hopes of promotion. Pultney himſelf was choſen a member of the privy-council, and ſoon afterwards created earl of Bath.

From that time his popularity was loſt. He had long been regarded as the ſtrongeſt bulwark againſt the encroachments of the crown; but from the moment he accepted a title, his influence with the people was entirely deſtroyed: he was denounced as a hypocrite, and all his oppoſition to the miniſtry was conſidered only as a trick to preſerve the favor of the people, until he ſhould have ſecured that of the king. Soon after receiving his title, he retired to his country ſeat, and ſpent the remainder of his life in contempt of that applauſe which he could no longer obtain. He died June 8, 1764, without iſſue, his only ſon having died ſome time before in Portugal. His title, therefore became extinct, and the paternal eſtate devolved on his brother, lieutenant-general Pultney. William Pultney wrote the principal part of the piece entitled "The

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Craftſman," and was the author of ſeveral other political pamphlets. As a popular writer, he ſtood unrivalled among his cotemporaries.

PYTHAGORAS, one of the moſt celebrated of the ancients for wiſdom and learning, was deſcended in a direct line from Numa, according to Dionyſſius of Halicarnaſſus, from whom he was diſtant four deſcents, and was born about 590 years before Chriſt, that is, near the 47th Olympiad. His father, Mnemarchus of Samos, was a graver, and ſold rings and other toys. During the feaſt of Delphi, he and his wife ſoon after their marriage, went there for the purpoſe of ſelling their goods. While he remained there, he received an oraular reſponce from Apollo, which was to this effect, that if he embarked for Syria, the voyage would prove fortunate to him, and that his wife would there give birth to a ſon, who ſhould be famed for beauty and wiſdom, and whoſe life would prove a bleſſing to future ages. Mnemarchus obeyed the oracle, and Pythagoras was born at Sidon. He was ſoon afterwards carried to Samos, where he was educated agreeably to the high expectations which were entertained of him. He was called "the youth with the fine head of hair." He early manifeſted that his mind was endowed with great qualities, and therefore was ſoon conſidered as a good genius ſent down for the reformation and happineſs of mankind.

His thirſt for knowledge was ſo ardent that he ſoon exhauſted the ſmall fund of philoſophy at Samos, and at the age of eighteen, reſolved to travel in queſt of a new ſupply. He firſt went to the iſland of Syros to viſit Perecydes. Thence he went to Miletus, where he diſcoursed with Thales. From Miletus he went to Phenicia, and thence to Sidon, the place of his birth, where he remained ſome time. From Sidon he viſited Egypt which Solon and Thales had viſited before

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him. He was kindly received by Amaſis, king of Egypt, who, after having entertained him ſometime at his court, gave him letters of recommendation to the prieſts of Heliopolis. The Egyptians were jealous of their ſciences, inſomuch that they rarely imparted them to ſtrangers, nor even to their own countrymen, till they had been compelled to paſs through the moſt ſevere probations. The clergy of Heliopolis, ſent him to thoſe of Memphis; and likewiſe directed him to the ancients of Dioſpolis, who, fearing to diſobey the king, and ſtill unwilling to infringe their own laws and cuſtoms, received Pythagoras into a kind of noviciate, ſuppoſing he might ſoon be deterred from further purſuits by the rigorous rules and ceremonies which was a very neceſſary introduction to their myſteries. They were however deceived: Pythagoras with undaunted patience went through all, even ſo far as to admit the circumciſion, if we may believe ſome authors.

After his having ſpent twenty-five years in Egypt, he determined on viſiting Babylon, Crete, and Sparta, with an intention of making himſelf acquainted with the laws of Minos and Lycurgus. He then returned to Samos, but finding that place under the tyrant Polycrates, he again left it and travelled through the countries of Greece. Going through Peloponneſus, he ſtopped at Phletus, where Leothen governed; and in his converſation with that prince, ſpoke with ſo much eloquence and wiſdom, that Leo was at once delighted and ſurpriſed. From Peloponneſus he paſſed into Italy, and ſettled at Croton, where the inhabitants having ſuffered great loſs in a battle with the Loerians, degenerated from induſtry and courage, into ſoftneſs and effeminacy. Pythagoras by preaching, however, completely reformed the manners of the citizens, and again eſtabliſhed the city by wiſe and prudent counſels, bethought himſelf of laying ſome foundation of the wiſdom he profeſſed; and, in order the more effectually to eſtabliſh his ſect, opened a ſchool which was viſited by a great number of diſciples. He

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delivered many excellent lectures concerning God and the human ſoul, and a vaſt variety of precepts relative to the conduct of life, political as well as civil; he likewiſe made great diſcoveries and advances in the arts and ſciences. Thus, among his works, there are not only books of phyſic and morality, like that contained in what is called his "Golden Verſes," but tracts on politics and theology. We grieve that all thoſe valuable works are loſt; but the vaſtneſs of his mind, and the greatneſs of his parts, appear from the wonderful things that he performed. He delivered ſeveral cities of Italy and Sicily from the galling yoke of ſlavery; and appeaſed ſeditions in others; he ſoftened the manners, and brought to temper, the moſt unruly and ſavage humors of different people and different tyrants.

Pythagoras was a great advocate for matrimony, and therefore, took to himſelf at Croton, the beautiful Theano, daughter of Brontinus, a principal chief of that city. He had by her two ſons, Amneſtus and Telauges; the laſt of which, ſucceeded his father in his ſchool, and was the maſter of Empedocles. He likewiſe had one daughter whom he named Damo: ſhe was diſtinguiſhed by her extenſive learning, as well as her virtues, and wrote an excellent commentary on Homer. Hiſtory informs us that Pythagoras gave her ſome writings, with expreſs commands not to expoſe them to any but his own family; to which Damo was ſo ſcrupulouſly obedient, that, even when ſhe was in the greateſt want of the neceſſaries of life, ſhe refuſed a great ſum of money, which was offered her for them.

Pythagoras was perſecuted in the laſt years of his life, and died a tragical death. In Croton, there was a young man called Cylon, whoſe opulence and noble birth had ſo puffed him up with pride, that he thought he ſhould be conferring an honor on Pythagoras by becoming his diſciple. This great philoſopher, did not by exterior appearances meaſure the merits of men, and

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therefore diſcovering him at bottom to be corrupt and wicked, refuſed to admit him. Cylon at this, was enraged to the laſt degree, and made revenge his whole ſtudy, by which he rendered as many people diſaffected to Pythagoras as he poſſibly could, and one day with a crowd of profligate wretches came and ſurrounded the houſe where he was teaching, and ſet it on fire. Our philoſopher had the good fortune to eſcape, and immediately bent his courſe for Locris; but Ceylon, who was a man of power, ſo deterred the Locrians, that they deputiſed ſome of their chief men to meet, and requeſt him to retire elſewhere. His evil ſtars then led him to Tareutum, where a new perſecution ſoon obliged him to leave that, and go to Metapontum. But the ſeditious principles of Croton, ſeemed to prove as a ſignal for a general inſurrection againſt the Pythagoreans; inſomuch that the infection gained ground in all the cities of Greater Greece; the ſchools of Pythagoras were entirely deſtroyed, and he himſelf at the age of above eighty, maſſacreed at the tumult of Metapontvm, or as others ſay, ſtarved to death in the temple of the muſes, whither he had fled for refuge. This ſect ſubſiſted till towards the end of the reign of Alexander the Great.

PYRRHO, was born about the 110th Olympiad, at Elis, and flouriſhed in the time of Alexander, was an eminent philoſopher of antiquity. In the early part of his life he was a painter, but accidentally meeting with ſome of Democritus's writings, he was induced by them to purſue the ſtudy of philoſophy, under the tuition of Anaxarchus, the Abderite; with whom he attended ſo far in his travels, that he even converſed with the Gymnoſophiſts in India, and with the Magi.

Here he eſtabliſhed a curious ſect, whoſe funda-

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mental principles were, that there was nothing true or falſe, right or wrong, honeſt or diſhoneſt, juſt or unjuſt; that there is no ſtandard in any thing, but that all things depend upon law and cuſtom; and that uncertainty and doubt belong to every thing. From their continually ſeeking after truth and never finding it, the ſect obtained the name of ſceptic, but ſometimes called Pyrrhonian, from its founder.

This philoſopher's manner of living, was, as the ancients have deſcribed it, very ridiculous. He never ſhunned any thing, nor took any care; chariots, dogs, precipices or any thing of the like, never moved him to turn the leaſt out of his way, but was always ſaved by his friends that followed him. He generally choſe to walk alone, and very ſeldom ſhewed himſelf to any of his own family. He appeared to be perfectly indifferent, and it was a fixed principle of his, not to be moved by any thing. This peculiar wiſdom exalted Pyrrho to ſo much honor with his fellow-citizens, that they made him chief prieſt, and on his account they paſſed a decree of immunity for all philoſophers. He died at ninety years of age, leaving nothing behind him in writing: but a ſummary of his principles is tranſmitted to us by Sextus, an acute and learned author of his ſect.

QUIN, (JAMES) a comedian of high celebrity on the Engliſh ſtage, was born in 1693, at the pariſh of St. Paul, Covent-Garden, London. Biographers are not agreed reſpecting his family. According to the account which he himſelf gave, and which many circumſtances ſerve to corroborate, his father was an Engliſh gentleman, poſſeſſed of a ſmall eſtate, who, ſome years after his ſon's birth, took up his reſidence in Ireland, where that natural hoſpitality which is the pride and honor of every Engliſhman, in a ſhort time greatly embarraſſed his fortune.

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James, however, received an education ſuited to the rank in which he was born: after having acquired the cuſtomary rudiments of a grammar ſchool, he was entered in the univerſity of Dublin, where he continued until he was nineteen years of age. It was the deſign of his father that he ſhould qualify himſelf for the practice of the law; and when he left Dublin he went over to England and took chambers in the temple in order to purſue the ſtudies requiſite for that purpoſe. Here the ſcene was ſoon changed. He had not probably till then diſcovered his own taſte. Wit was the ruling paſſion nurtured in his head, and worſhiped by his heart; and the dry logic and perplexing formalities of the law, were objects ſo diſcordant with the feelings of his natural ſenſibility, that they were ſoon deſerted for the fairy creation and ſide-burſting humor of Shakſpeare. Upon the death of his father, which happened about this time, he found the eſtate too ſmall to afford him even a decent ſupport in the proſecution of his ſtudies. He therefore very naturally began to think of applying the talents which he had received from nature to the purpoſe of ſupplying the deficiency occaſioned by the profuſe liberality of his father.

Nearly the firſt acquaintance he formed in town was with the actors. He frequented the company of Booth and Wilkes, and with Ryan he formed a cloſe friendſhip. The gaity, eaſe and humor which he found in the converſation of theſe ſons of Thalia, gave him an enticing idea of their manner of life, and he ſoon reſolved to quit the purſuit of the law, and to offer himſelf for the ſtage. Ryan, to whom he had diſcloſed his intention, introduced him to the managers of Drury-Lane theatre, where he made his firſt appearance in 1718.

An opportunity of exhibiting his theatrical abilities was not, however, preſented to him until two years afterwards, when he perſonated Falſtaff, in "The Merry Wives of Windſor," at Lincoln's Inn-Fields.

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The audience were ſurpriſed and aſtoniſhed. He next appeared, with additional applauſe, in the character of Sir John Brute, in "The Provoked Huſband.' Quin, however, did not confine himſelf to the walks of comedy. Immediately after his engagement at Drury-Lane, he ſucceeded the elder Mills in all the moſt important characters of Tragedy. Soon after this, Booth quitted the ſtage on account of ill health. Quin was now left without a rival either in pretentions or merit, and he appeared in his full ſplendor. He next appeared in the character of Cato, and ſo diffident was he of his own powers when compared with thoſe of Booth, that, unelated with the plaudits beſtowed upon him, he inſerted in the bills of the firſt night's repreſentation, that "The part of Cato will be attempted by Mr. Quin." This modeſty in an actor already high in the eſtimation of the public, drew a crowded houſe, who came pre-diſpoſed to give him a welcome reception; and who, in the event, were ſo affected with his performance, that, at every momentary ſuſpenſion of his voice, they exclaimed, "Booth outdone! Booth outdone!"

Quin had now arrived at the height of his profeſſion, an eminence which he maintained without a rival for ten years. He aſſociated with the greateſt wits and geniuſes of the age, among whom were Pope and Swift. He had a high eſteem for Mr. Thompſon, author of the "Seaſons," which he took care to teſtify upon every proper occaſion.

The accuracy and extent of Quin's knowledge in the Engliſh language, recommended him to the notice of the prince of Wales, father to George III. who appointed him to teach his children the true principles of pronunciation. Being told with what propriety and elegance the king delivered his firſt ſpeech from the throne, he exclaimed with enthuſiaſm, "Ay, I taught the boy." It is ſaid his majeſty did not forget his tutor, but that, ſoon after his acceſſion to the

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throne, he, unſolicited by any one, beſtowed a genteel penſion upon him for life.

Soon afterwards, Quin came to a concluſion to quit the ſtage, and to make ſome proviſion for the decline of life. As he was never married and had none but diſtant relations, he determined to purchaſe an annuity, and to retire into the country. The duke of B—— who had always been his friend, being informed of his deſign, ſent for him, and told him that he would grant him an annuity much cheaper than could be obtained from perſons profeſſing that buſineſs, and accordingly agreed to give him 888 dollars a year for 8887, which was allowing him ten per cent. for his money.

With this annuity, and 8887 dollars in the funds, he ſettled at Bath, a place which he had long before pitched upon for a retreat, as combining two very eſſential requiſites for happineſs, the manner of living and company ſuited to his wiſhes and his fortune.

From the time of his retiring from the ſtage, a regular and amicable correſpondence was carried on between him and Garrick; and when he viſited his friends in London, which was generally every autumn, he never failed to paſs ſome weeks with Garrick, at Hampton.

The laſt interviews they had, was productive of the moſt ſurpriſing ſallies of wit. Garrick, whoſe retentive memory ſuffered nothing to eſcape him, had collected ſuch a fund of new and entertaining topics of diſcourſe, and Quin's remarks furniſhed ſuch unpremeditated and unexpected ſtrokes of humor, that the converſation became literally an inceſſant reiteration of wit and laughter. While at Garrick's, he had a ſore on his hand, and a deep gloom was caſt over his ſpirits by an intimation from the phyſicians that it might turn to a mortification. He reſolved, however, at all events, not to ſuffer an amputation which he conſidered as more dreadful than death. Either this melancholy affection of his ſpirits, or the peculiar habit

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of his body, brought on a fever which terminated in his death Jan. 21, 1766.

QUINCTILIANUS, (MARCUS FABIUS) one of the moſt celebrated critics and rhetoricians of antiquity, was born in the beginning of the reign of Claudius Cæſar, about forty-two years after Chriſt. Writers are much at variance reſpecting the place of his birth. Some ſuppoſe he was born at Calagurris, or Calahorra, in Spain, becauſe he is called by Auſonius "Hiſpanus" and "Calagurritanus." Others, with more appearance of truth, maintain that he was born in Rome. It is certain that he finiſhed his education and ſpent his youth till he was nineteen years of age, in that city, and that his family and all his connections reſided there. In the year 61, Galba being ſent into Spain by the emperor Nero, as governor of one of the Spaniſh provinces under the protection of Rome, Quinctilian attended him, and taught rhetoric in the city of Calagurris, which probably gave riſe to the appellation of "Calagurritanus." In the year 68, Nero died; when Quinctilian, after an abſence of ſeven years, returned with Galba to Rome, where he lived during the remainder of his life. The government of Rome, employed him to teach rhetoric in one of the public academies, and gave him a ſalary out of the public money. His abilities and induſtry ſoon procured him a high reputation, and many orators were formed under his care, who were at the ſame time ornaments to their country and an honor to their tutor. Among others was the younger Pliny. After a ſpace of twenty years employed in that arduous occupation, he obtained leave of the emperor Domitian to retire, and he then devoted himſelf to writing his "Inſtitutiones Oratoriae." This is the moſt comprehenſive and ſyſtematic work of its kind, which antiquity produced, or at leaſt, which has eſcaped the rude touch of igno-

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rance and barbarity. Quinctilian did not, however, confine himself to delivering rules of just speaking to others. While his precepts were studied and followed by the greatest orators of that time, he himself exhibited at the Roman bar some excellent specimens of his own eloquence. His pleadings were in such high estimation, that they were taken down in short hand, and afterwards decyphered for the purpose of selling them to the booksellers. This practice has often been very injurious to public speakers, as well modern as ancient; since their speeches have been thus published to the world in a premature form, without their revisal or correction, and consequently must have been liable to contain many ideas different from those expressed by the speakers, and perhaps directly opposed to them. This was the case with some of the orations published under Quinctilian's name.

Of the latter part of his life, there is no certain circumstantial account. We are indebted to Ausonius for the few sketches which have been presented. From this writer it appears that the consular ornaments were conferred upon him, and that he was preceptor to the grandsons of Domitian's sister. The evening of his life was crowned with great dignity and honor. He had ever enjoyed more than an ordinary degree of prosperity, yet he suffered under many private misfortunes, to which his fortitude proved unequal, and he often bewailed the severity of his fate. In his forty-eighth year he lost his wife, whom he had married seven years before, when she was but twelve years old, and he forty-one. By her he had two sons, but neither of them lived to arrive at manhood. The eldest who died when he was ten years of age, was endowed with uncommon talents, and was making the most flattering progress towards the entrance of that bright career which his father had run before him. When his grief for these tender relatives had subsided, he married a second wife, who gave him a daughter. This daughter he lived to see settled. At the time of her marriage,

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the younger Pliny, from gratitude to her father, and from eſteem to herſelf, beſtowed upon her a genteel dowry. We are told ſhe married a perſon whoſe rank was ſuperior to hers, and therefore according to the cuſtom of that time, it was expected ſhe would be better fitted out, than her father's circumſtances would permit. Hence aroſe an opportunity for Pliny's generoſity. The time of Quinctilian's death is not recorded; though it is pretty certain he lived to be above eighty years old. He appears to have been a man of great honeſty and ſimplicity of life; but his flattery of Domitian was wholly incompatible with that independence of mind which ſhould characteriſe man. We ſhould not, however, forget that Rome was no longer a republic, and that the "Roman ſoul" had loſt half its virtues.

RABELAIS, (Francis) a French wit of great celebrity, was born about 1483, at Chinon, in the province of Touraine. His father, who was an apothecary, being in narrow circumſtances, Francis was educated in the convent of the Fontenoy le Come, an order of Franciſcan Friars in Poictou. He poſſeſſed a ſtrong inclination for literature, and by a diligent application and a determined perſeverance, he ſoon ſurpaſſed the limits which marked the utmoſt progreſs of the learned in his time. He was not only a good linguiſt, but an excellent proficient in all branches of knowledge. His ſuperiority in learning, and his extraordinary merit ſoon excited the jealouſy of his brethren. By ſome he was envied; others, through ignorance, thought him a conjuror; and all hated and abuſed him, particularly because he ſtudied the Greek language, which, at that time, was ſo little known as to be eſteemed not only barbarous, but anti-chriſtian. After having endured their ill-uſage for a long time, he obtained leave of Pope Clement VII. to

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quit the order of St. Francis, and to join that of St. Bennet; but, choosing to indulge in his cheerful humour, rather than to assume the austere manners of a Monk, he soon found that the society of the Benedictines did not promise him more satisfaction than he had enjoyed in that of the Franciscans. He, therefore, in a short time, left them also. Assuming the habit of secular priests, he wandered up and down for awhile; and then settled at Montpelier, where he took the degrees in physic, and practised with great reputation.—He was much admired for his wit and extensive erudition, and became a man of such influence, and was held in so high estimation, that the university in that place sent him to Paris upon some very important business. Upon his arrival there, his reputation which, was spread through the kingdom, had pre-possessed the Chancellor du Prat so much in his favor that he easily granted all he solicited. Upon his return to Montpelier, the regency of the university were so deeply impressed with gratitude for the service he had rendered to the seminary, that, as a ceremony in honor of him, they made it a standing order that all the candidates for degrees in physic should, at their admission, be formally invested with a robe which Rabelais left. In 1532, he published at Lyons, some miscellaneous pieces of Hippocrates, and a treatise upon physic by Galen, with a dedication to the bishop of Maillezais; in which he informs him that he had read lectures upon the aphorisms of Hippocrates, and the arsmedia of Galen, before numerous audiences in the university of Montpelier. In 1533, he went to Lyons, where he became physician to the hospital, and joined lectures with practice for some years. About this time he renewed his religious connections, which he had broken off, in order to lead a life more agreeable to his taste and humor. In 1536, he made a journey to Rome, and obtained, by his interest with some cardinals, a brief from Pope Paul III. to qualify him to hold ecclesiastical benefices. John du Bellay, who was made

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a cardinal in 1533, had procured the abbey of St. Maur near Paris, to be ſecularifed, and Rabelais, now a Benedictine monk, was received into it as a ſecular canon. Here he is ſuppoſed to have begun his celebrated romance, entitled, "The Lives, Heroic Deeds, and Sayings of Gargantua and Pantagruel." In 1545, his friend and patron, the cardinal du Bellay, nominated him to the cure of Mendon, the duties of which he is ſaid to have performed with great zeal and application till his death, which happened in 1553.

RACINE, (JOHN) an eminent French poet; was born at La Ferte Milon in 1639. At a ſuitable age he was ſent to Port-Royal; where he continued three years, and where the genius which afterwards marked his literary career, already began to ſhine forth.

He made a very rapid progreſs in the Greek and Latin tongues, and indeed, in all the branches of polite literature which were taught at that time. At the end of three years, he went to Paris, where he ſtudied logic ſome time in the College of Harcourt. His fancy was much taken with the French poetry, and when he was very young, he amuſed himſelf with compoſing ſeveral little pieces in it, which, however, his own modeſty, or the rudeneſs of theſe firſt attempts, prevented him from publiſhing.

He did not diſcover himſelf to the public, until 1660, when the marriage of the King afforded at the ſame time a copious ſubject and a ſtrong enticement to all thoſe poets who were ambitious of diſtinguiſhing themſelves upon the ſplendid event. "La Nymphe de la Seine," written by him upon that occaſion, was greatly admired by Chapelain, a cotemporary author, and ſo ſtrenuouſly recommended to him by Colbert, that the miniſter ſent M. Racine a hundred piſtoles from the

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King, and settled upon him as a man of letters, a pension of 600 livres, which he enjoyed till his death.

In 1664, he wrote his "Theagenes," which he presented to Moliere, and also his "Freres Ennemis," the subject of which was given him by Moliere.

The success of his ode upon the King's marriage incited him to higher attempts, and at length carried him entirely to the service of the Theatre. He published his tragedy of "Alexandre" in 1666. In 1668, he published "Les Plaideurs," a comedy; and "Andromache," a tragedy; which, tho' well received by the public, was treated with much severity by the critics. He exhibited his "Britannicus," in 1670; "Berenice" in 1671; "Bajazet," in 1672; "Mithridate," in 1673; "Iphigenie," in 1675; Phedre," in 1677.

During this time, he had to encounter all the opposition which superior genius always excites from envy and a malicious spirit of intrigue; and one Pradon, contemptible both as a poet and a man, was employed by persons of the first distinction, to prepare a "Phedre" for the theatre against the time that Racine's should appear. After the exhibition of "Phedre", he came to a resolution to quit the theatre forever, though still in his full vigor, being not more than thirty-eight; and the only person who was capable of supplying the retrenchments which age had made from the powers of Corneille. In his youth he had imbibed a deep sense of religion, and this, tho' smothered for a time, by his connection with the theatre, and especially with the famous actress Champmete, whom he tenderly loved, and by whom he had a son, now revived, and acquired a force from reflections upon the twelve last years of his life, which he either could not, or did not strive to resist. He resolved, not only to write no more plays, but to do a severe penance for those he had written, and he actually formed a design of becoming a Carthusian friar. His religious director, however, perhaps doubting the sincerity of his repentance, or apprehensive lest he should afterwards repent of steps taken with

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so little premeditation, advised him to act more moderately, and to pursue measures more suitable to his character. He advised him to marry, and settle in the world; an advice upon which the tractable penitent immediately practised; and espoused the daughter of a treasurer of France for Amiens, by whom he had seven children. He next endeavoured to reconcile to himself all those, particularly the gentlemen of Port-Royal, whose censures he had incurred by his dramatic writings. In 1673, he was admitted a member of the French academy, in the room of la Mothe le Vayer, deceased; but the speech he made on the occasion was spoiled by being pronounced with too much diffidence. In 1677, he was nominated with Boileau, with whom he had always kept up the ſtricteſt friendſhip, to write the hiſtory of Louis XIV. and from two writers of their eminence, the public entertained high expectations, but they were disappointed.

Tho' Racine had resolved, from religious motives, never more to meddle with poetry, yet, in ſpite of all the resistance he could make, he was again drawn within the walks of the Drama. Madame de Maintenon solicited him to compose a tragedy proper to be played by her young ladies at the convent of St. Cyr, and to take the subject from the Scriptures. In compliance with her wiſhes, he composed "Esther;" which was first represented at St. Cyr; and afterwards in 1689, before the King at Versailles.

In 1691, he wrote "Athalia" which, tho' performed by the same persons, entirely failed of success. This diſguſted him with poetry more than ever, and he now renounced it totally. The latter years of his life were employed in composing a history of the house of Port-Royal, the place of his education, which tho' well written as many have asserted, was never published. He died in 1699, and was interred at Port-Royal, according to his will, and after the destruction of the Monastery, his remains were removed to St. Stephen du

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Mont at Paris. Beſides his plays already mentioned, he wrote ſeveral other pieces of an inferior kind.

The character of Racine is thus deſcribed by Dr. Blair. "Racine as a tragic poet, is much ſuperior to Corneille. He wanted the copiouſneſs and grandeur of Corneille's imagination: but is free of his bombaſt, and excells him greatly in tenderneſs. Few poets, indeed, are more tender and moving than Racine. His Phedre, his Andromaque, his Athalia, and his Mithridate, are excellent dramatic performances, and do no ſmall honor to the French ſtage. His language and verſification are uncommonly beautiful. Of all the French authors, he appears to me to have moſt excelled in poetical ſtyle; to have managed his rhyme with the greateſt advantage and facility, and to have given it the moſt complete harmony. Voltaire has, again and again, pronounced Racine's Athalia to be the "Chef d'Oeuvre" of the French ſtage. It is altogether a ſacred drama, and owes much of its elevation to the majeſty of religion; but it is leſs tender and intereſting than Andromaque."

Two of Racine's plays were formed upon plans of Euripides. His Phedre and Iphigenie: in the firſt he was very ſucceſsful, but in the laſt, he has degraded the ancient characters, by ill-timed gallantry. Achilles is a French lover, and Eriphile, a modern belle.

RADCLIFFE, (Dr. John) a noted Engliſh phyſician, was born in 1650 at Wakefield, in Yorkſhire, where his father poſſeſſed a moderate eſtate. After receiving the rudiments of his education in that town, he was ſent, at the age of fifteen, to Univerſity-College, Oxford. In 1669, he received his firſt degree in arts; but as there was no vacant fellowſhip at Univerſity, he removed to Lincoln-College, where he was elected into one. Here he turned his attention to the ſtudy of

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phyſic, and went through the neceſſary courſes of botany, chemiſtry, and anatomy with great rapidity. In 1672, he took the degree of M. A. and entered himſelf as a ſtudent of phyſic. In 1675, he took the degree of M. B. and entered upon practice. He ſoon acquired a high reputation even before he could have laid its foundation in his experience, and before he had been two years in practice, his buſineſs was both extenſive and reputable. About this time, he applied for a faculty-place in the college, in order to avoid taking holy orders, which by the ſtatutes he would have been obliged to do, if he continued in his fellowſhip. Dr. Marſhal, rector of Lincoln's College, oppoſed this application on account of ſome witticiſms which Radcliffe had publiſhed against him, ſo that rather than take orders, which was then incompatible with his views, he choſe to reſign his fellowſhip, which he accordingly did in 1677. He intended to keep his chambers and reſide there as a commoner, but Dr. Marſhal's incivility induced him to quit the college, and he took lodgings elſewhere. In 1682, he took the degree of M. D. and after having continued two years longer at Oxford, and acquired great fame and conſiderable wealth, he went to London in 1684, and ſettled in Bow-ſtreet, Covent-Garden. In 1686, the princeſs Anne of Denmark, choſe him for her phyſician. In 1687, his wealth had accumulated to ſuch a degree, that he found it in his power to teſtify his gratitude to Univerſity-College, the place where he had received moſt of his education: and in compliance with this generous ſentiment, he defrayed the expence of erecting the eaſt window over the altar in that college. The glaſs is painted in repreſentation of the nativity of Chriſt, and it is eſteemed a beautiful piece. Under it is an inſcription, ſignifying that the whole is the gift of John Radcliffe, M. D. In 1693, he commenced a treaty of marriage with the only daughter of a wealthy citizen, and had nearly brought the affair to a ſucceſsful iſſue, when it was diſcovered that the young lady

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had behaved improperly with her father's book-keeper. His affections had been ſtrongly attached to the lady, and this diſappointment in his firſt love created ſuch a diſguſt for the ſex, that, by being cheriſhed, it grew to a ſettled averſion which he retained during his life.

Soon after the death of queen Mary, he was deprived of his poſt of phyſician to the princeſs Anne, by neglecting to obey her call, from his too great attachment to the bottle. By the licentiouſneſs of his wit, he loſt the king's favor alſo. At the acceſſion of queen Anne, the earl of Godolphin uſed all his influence to have him reinſtated in his former poſt of chief phyſician; but the queen was immovably oppoſed to it. He was, notwithſtanding, conſulted in all emergent and critical caſes, and, though not admitted in quality of the queen's domeſtic phyſician, he received large ſums of money for his preſcriptions in private. In 1713, he was choſen member of Parliament for the town of Buckingham. In the laſt illneſs of queen Anne, the council ſent for him to Carſhalton to attend upon her; but he returned for anſwer that "he had taken phyſic and could not come." The queen died on the firſt of Aug. 1714; four days after, the Doctor being abſent from his ſeat in the Houſe of Commons, one of his friends who was alſo a member, and who always voted with him, made a motion in the Houſe that he ſhould be ſummoned to attend in his place, in order to be cenſured for neglecting her majeſty on her death-bed. The Doctor attempted to vindicate his conduct by a letter, in which he wrote, "I know the nature of attending crowned heads in their laſt moments too well to be fond of waiting upon them, without being ſent for by a proper authority." But notwithſtanding his excuſes, he became ſo much the object of popular reſentment, that he was apprehenſive for his life. He died on the 11th of November the ſame year, aged ſixty-four years. It was ſaid that his dread of the populace, and his want of ſociety in the country village which

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he durſt not leave, contributed not a little to ſhorten his life. His remains were carried to Oxford, and buried in St. Mary's church in that city.

RAMEAU, (JOHN PHILIP) a famous muſician, whom the French ſtyled the Newton of Harmony, was born at Dijon, September 25, 1683. After having been taught the rudiments of muſic, he left his native country, and ſtrolled with a company of opera players. At eighteen, he compoſed a muſical divertiſement which was repreſented at Avignon. He, afterwards, travelled through part of France and Italy, and improved his ideas of muſic by practiſing upon the harpſichord. He then went to Paris, where he made ſtill farther improvements under John Lewis Marchand, a noted organiſt. He himſelf became organiſt of the cathedral church of Clermont in Auvergne, where, ſecluded from the world, he ſtudied the theory of his art with the utmoſt perſeverance. Here he wrote his "Traite de l'Harmonie, Paris 1722;" and his "Nouveau Syſteme de Muſique Theorique, Paris 1726." But his beſt work is his "Demonſtration du Principe de l'Harmonie, Paris, 1750." It would have been a national reproach, if Rameau, with his extraordinary talents for execution, and his exquiſite taſte in muſical compoſition, had been ſuffered to remain organiſt of a country cathedral. He was invited to Paris, and appointed manager of the opera. His muſic was of an original ſtyle, and the performers complained at firſt that it could not be executed. But he aſſerted the contrary, and proved it by experiments. By practice he acquired ſuch a facility in compoſing, that he was never puzzled to fit ſounds to ſentiments. The king, in conſideration of his uncommon merit, conferred upon him the ribband of the order of St. Michael, and a little previous to his death, raiſed him to the rank of nobleſſe. He was a

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man of excellent moral character, and he enjoyed much domeſtic happineſs with a wife whom he tenderly loved, and who deſerved all his love.

He died at Paris on the 12th September, 1764, and his funeral rites were performed with great pomp and muſical ſolemnity.

RAMUS, (PETER) a noted French profeſſor of philoſophy and mathematics, was born in the year 1515, at a village of Vermandois in Picardy. His anceſtors belonged to a good family, but, having loſt all their property in the commotions of their country, were compelled to have recourſe to manual labour for a ſuſtenance. His grandfather turned collier, and his father became a huſbandman. Peter, in his youth, was much afflicted with ſickneſs. While yet an infant, he ſuſtained two ſevere attacks from the plague. When he was eight years old, he went to Paris, to gratify his thirſt for learning; but he was ſoon obliged to leave the city on account of his poverty. He returned to it again, but the ſame cauſe ſoon compelled him to quit it a ſecond time. His literary ardour would not ſuffer him to remain quiet in the country, and he viſited the capital the third time. One of his uncles pleaſed with the bent of his mind, undertook to maintain him there; but after a few months finding it too expenſive, withdrew his ſupport, and young Ramus, honorably ſacrificing the conſiderations of pride to the acquiſition of knowlenge, became a ſervant in the college of Navarre. Having run through the claſſics, he commenced a courſe of philoſophy, which employed him three years and an half in the ſchools. When he took the degree of Maſter of Arts, he compoſed a theſis which gave univerſal offence to the philoſophers of that day, for aſſerting that "all which Ariſtotle has advanced is falſe." He anſwered the objections of the philoſophers with great acuteneſs, and with full ſatisfaction to him-

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ſelf. The ſucceſs of a firſt attempt prompted him to ſcrutinize the doctrine of Ariſtotle, particularly his logic, with more attention; and as he diſcovered errors in it, he determined if poſſible, to deſtroy, or at leaſt to diminiſh the veneration which it was cuſtomary for his cotemporary philoſophers to pay, without examination, to whatever had been advanced by that writer. For this purpoſe, he publiſhed two books, one entitled "Inſtitutiones Dialecticae;" and the other, "Ariſtotelicae Animadverſiones." Theſe books gave great uneaſineſs to the literati, particularly in the univerſity of Paris. The profeſſors of that ſeminary worſhipped Ariſtotle, and held it as a crime next to blaſphemy, even to doubt the truth of his precepts. Such an outcry was raiſed againſt Ramus, that the cauſe was carried before the Parliament. But apprehending that it would be examined impartially, and without the weight of ancient prejudice in its favor, they withdrew it, and carried it before the king's council. Whoever has the curioſity, may ſee a very humorous burleſque memorial preſented upon this ſubject by the regents and profeſſors of the univerſity of Paris, to the lords of Parnaſſus, in the ſecond volume of Boileau's works, page 137, Paris edition, followed by an arrete iſſued in conſequence of it by the Parnaſſian court. Among other points inſiſted upon by the memorialiſts, they pray that Jupiter ſhall be ordered to diſmiſs his four ſatelites, unleſs he will content himſelf with one like Saturn; ſince Ariſtotle aſſerts that Saturn has but one, and Jupiter has no more, if he has any.

That the ſun ſhall waſh his face, and not appear in public with his dirty ſpots, which are the ſigns of corruption, and which go to deſtroy the quinteſſence of Ariſtotle's Aſtronomy.

That Venus ſhall never again have the impudence to diſturb the Heavens in order to ſhew herſelf before the ſun.

That the moon ſhall leave this earth in quiet poſſeſſion of mountains, caves and vallies, ſeas and foreſts;

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and that ſhe ſhall renounce forever her pretenſions to being a real earth, or another world. That the mathematicians ſhall break all their teleſcopes, as falſe and deceitful inventions; and that M. Picard ſhall ingenuouſly acknowledge that he was baſely deceived when he imagined he ſaw, to the great diſgrace of the ſun, ſtars at mid-day; and that the Royal Obſervatory of Fauxburg, St. James, ſhall be immediately demoliſhed as a Fortreſs for teleſcopes, very prejudicial to the poſition of Ariſtotle that the ſkies are ſolid.

That M. Denis ſhall be compelled, at his own expenſe and labour, to repair the breaches and fiſſures which have been made in the ſkies to give paſſage to the comets which appeared in 1664 and 1665, and that Meſſrs. Petit, Auzout and Caſſini, who declare upon oath, that they ſaw thoſe comets walk naked above the Moon and Sun, without coming in oppoſition to them; ſhall be declared accomplices in the wicked attempt which has been made in this reſpect, againſt the authority of the venerable Ariſtotle, who has placed the comets below the Moon, with an expreſs prohibition of riſing above her.

That no pilots or other navigators ſhall ſail round the earth, under the penalty of becoming antipodes, and conſequently of being precipitated to the heavens.

That the earth ſhall remain quiet, and the ſun ſhall move round her, upon pain of excommunication. That the moſt humble ſupplications ſhall be offered to lord Ariſtotle, not to inſiſt upon the eternal duration of the world; * * * * *

That the brain ſhall diveſt itſelf of the quality which it has wrongfully uſurped from the office of the muſcles, and that that quality ſhall be given and reſtored to the heart, notwithſtanding all the aſſertions of Madame Autopſie made, or that ſhall be made to the contrary.

That Meſſrs. Kerkerin and Stenon ſhall caſt all their anatomical inſtruments into the ſea, and that they

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ſhall be held and reputed as innovaters and diſturbers of the human ſyſtem, and ſhall be compelled to eraſe from their writings the injurious proverb, ſo offenſive to the ears of women; *Vous faites des œufs, vous etes des poules, nous ſommes des coqs.*

That the blood ſhall no longer circulate, and that the heart ſhall never again open a paſſage whereby it may enter the lungs. That the liver ſhall be reinſtated in its former right of generating the blood, and that the heart ſhall not dare to diſpute with it the ſaid office. That the chyle ſhall go to the liver directly through the great artery, without amuſing itſelf by riſing towards the jugular veins, notwithſtanding alſo the experiments of M. Pecquet, to whom there ſhall be new inhibitions and prohibitions never more to diſſect living dogs to prove the contrary, * * *

That Gaſſendi, Deſcaſtes, Rohault, Denis, Cordemoy, de Launoi, and their adherents ſhall be carried to Athens, and be condemned to make honorable amends to all Greece, for having compoſed books defamatory and injurions to the memory of the deceaſed lord Ariſtotle, formerly preceptor to Alexander the Great, king of Macedonia, and be fined in the penalty of ten thouſand livres, one half of which ſhall belong to the ſteward, and the other half be applied to repair the ruined colleges of our univerſity.

That Gaſſendi himſelf ſhall be fined in the like ſum of ten thouſand livres, for having dared to poſt up placarts containing the following ſeditious libels:

Quod immerito Ariſtotelei libertatem Philoſophandi ſibi ademerint.

Quod rationes nullae ſint quibus facta Ariſtotelis videatur praeferenda.

Quod maxima ſit incertitudo librorum doctrinaeque Ariſtotelis.

Quod apud Ariſtotelem innumera deficiunt.

Quod apud Ariſtotelem innumera ſuperfluant.

Quod apud Ariſtotelem innumera fallant.

Quod apud Ariſtotelem innumera contradicant.

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The keen ſatire conveyed in this pretended memorial has been aſſigned as the real cauſe of the profeſſors' withdrawing their ſuit from the parliament. However this may be, in 1543, the king, Francis I. ordered that Ramus and Anthony Govea, his principal opponent, ſhould each chooſe two judges, who, together with a deputy appointed by himſelf, ſhould decide upon the merits of the controverſy, after having heard the arguments on both ſides. Ramus appeared before theſe five judges, though three of them were his decided enemies. The diſpute laſted for two days, and as three of the judges, conſtituting a majority, were in favor of Govea, he had every advantage he deſired. The reſult, as might have been foreſeen, was unfavorable to Ramus. His books were prohibited throughout the kingdom, and he himſelf interdicted from teaching philoſophy any longer. This ſentence, underſigned by the three judges, was publiſhed in Latin and French, and poſted up in all the ſtreets of Paris, and ſent to every part of Europe. Not content with this, plays were written, and acted with great parade, in which the perſon and doctrines of Ramus were ridiculed and inſulted in every practicable ſhape, and which, of courſe, excited the applauſes and triumphant ſneers of the diſciples of Ariſtotle.

In 1544, the plague, which made great havoc in Paris, forced moſt of the ſtudents in the College of Prele, to ſeek their ſafety in the country. Previous to this time, the parliament of Paris, perhaps offended with the profeſſors for withdrawing the ſuit from before their tribunal, or perhaps ſeeing in part the abſurdities againſt which Ramus had been declaiming with ſo much vigour, openly eſpouſed his cauſe, and perſuaded him to teach his philoſophy in the College of Prele, during the abſence of the ſtudents, and moreover publiſhed an arrete which ſecured to him the headſhip of that houſe. The Sorbonne made an attempt to force him from it, but in vain.

In 1547, he obtained, from Henry II. by the influ-

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ence of the Cardinal de Lorrain, the liberty of ſpeaking and writing; and in 1551, the king beſtowed upon him the royal profeſſorſhip of philoſophy and eloquence.

Several proſecutions had been commenced againſt Ramus and his pupils, both before the regents of the Univerſity, and the civil magiſtrates. But the arrete of the parliament, and the manifeſtation of the king's favor in conferring upon Ramus ſuch honorable marks of diſtinction, put an entire ſtop to them, and he for ſome time continued his exertions, with unabated and even additional zeal, to improve the ſciences, notwithſtanding the hatred, and reſtleſs intrigues of his enemies. He had been educated a Roman Catholic, but afterwards became a proteſtant. This was firſt manifeſted in the year of his appointment to the profeſſorſhip of philoſophy and eloquence, in the College of Prele, by removing the papal images from the chapel of the college. This outrage occaſioned ſuch a perſecution againſt him both from the Religioniſts and Ariſtotelians, that he was obliged to fly for ſafety. By the king's leave he went to Fontainbleau, and while there had his permiſſion to uſe the royal library in his purſuit of Geometrical and Aſtronomical ſtudies. His enemies ſoon diſcovered the place of his retreat, and purſued him from place to place where he had concealed himſelf, until a peace was concluded between Charles IX. and the Proteſtants in 1563, when he again reſumed his profeſſorſhip, and directed his zeal principally to the encouragement of the mathematical ſtudies. During his abſence, his valuable and intereſting collection of books in the college of Prele was plundered; a ſpecies of retaliation very diſgraceful, but very common in times of ignorance and rudeneſs. He continued to maintain his office of profeſſor until 1567, when a ſecond civil war broke out which obliged him to ſeek for ſhelter in the army of the Hugonauts in which he was at the battle of St. Denys.

Upon the ceſſation of hoſtilities a few months afterwards, he was invited to return a third time to his

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profeſſorſhip. But ſeeing that peace was not permanently eſtabliſhed, he did not chooſe to riſk his ſafety again, and he obtained leave of the king to viſit the univerſities of Germany. He began his journey in 1568, and was received with great honor wherever he went. He returned to France in 1571, during the height of the third civil war, and was maſſacred on St. Bartholomew's day, 1572.

RAMSAY (ANDREW MICHAEL), was born at Ayre, in Scotland, about the 9th of June, 1686; was a polite writer, and frequently ſtyled the Chevalier Ramſay. He received the firſt rudiments of his education at the place of his birth, and from thence was removed to Edinburgh, where he diſtinguiſhed himſelf by his great parts and uncommon proficiency; from here he was ſent for to St. Andrews', in order to attend a ſon of the Earl of Weems in that univerſity. After this, in his travels through Holland and Leyden, he became acquainted with Poiret, that celebrated myſtic divine, and becoming tinctured with his doctrines, he reſolved for his further ſatisfaction, to conſult Fenelon, the memorable archbiſhop of Canterbury, who, he underſtood, had long ſince imbibed the fundamental principles of that theology. Before his leaving Scotland, he had ſucked in a diſlike to that religion in which he was bred; and caſting his eye upon other chriſtian churches, and ſeeing none that ſuited his inclination, was diſpleaſed with all, and gave into deiſm. While he reſided in Holland, he became more confirmed in that way of thinking; but without coming to any final determination. In 1710 he arrived at Canterbury, in this unſettled ſtate of mind, and was received with great kindneſs, into the Archbiſhops family, who, in the courſe of a few months, with unceaſing application, made him as good a Catholic as he was himſelf.

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The ſubſequent courſe of his life received its direction from his connection with this prelate. Fenelon had been preceptor to the Duke of Burgundy, heir-apparent, after the dauphin his father, to the crown of France; yet neither of them became poſſeſſed of it, on account of Lewis XIV.'s having ſurvived them, who was ſucceeded by his great grandſon, ſon to the Duke of Burgundy, and afterwards Lewis XV. Ramſay, after having been governor to the Duke de Chateau-Thiery, and the Prince de Turenne, was knighted, in the order of St. Lazarus; and afterwards ſent for to Rome, by the Chevalier de St. George, ſtyled there James III. king of Great-Britain, to take the charge of educating his children. In 1724, he accordingly went to that court, but the intrigues and diſſentions, which he found on his arrival there made him ſo very uneaſy, that, with the Pretender's leave, he, in a ſhort time, returned to Paris. From Paris he croſſed the water to his native country, and was graciouſly received by the Duke of Argyll and Greenwich, in whoſe family he reſided for ſome years, where, he employed his ſpare hours in writing ſome ingenious pieces. We are told, that while a reſident in the Duke's family he had the degree of Doctor of Law conferred on him at Oxford; that for this purpoſe, he was admitted of St. Mary's Hall, in April, 1730; that he was preſented to his degree by Dr. King, the principal of that houſe. After his return to France, he reſided for ſome time at Pentoiſe, a ſeat of the Prince de Turenne, Duke de Bouillon, with whom he continued till his death, in the poſt of intendant. He died the 6th of May, 1743, at St. Germian-en-Laie, where his body was interred; but his heart was depoſited in the nunnery of St. Sacrament, at Paris.

RAPHAEL was born at Urbin, Italy, in 1483. He was a painter, tho' of ordinary capacity, and as

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the ſon diſcovered a great fondneſs for the art, he was put under the inſtruction of Pietro Perugino. In the progreſs of his improvement he ſoon diſcovered that his maſter was incapable of leading him to the perfection of his art, and being unwilling to ſtop ſhort of that point he left him, and went to Siena. Here by the aſſiſtance of Pinturrichio he obtained the employment of making cartoons for the pictures of the library; but the fame of Leonardo du Vincis and Michael Angelo's works ſoon drew him to Florence. He was ſtruck with the manner of thoſe great maſters of painting, and immediately determined to alter his own, which had been taught him by Perugino. He reſolved not to copy with ſervility from any original, but ſelecting what he conſidered the beſt in each, he in ſome reſpects excelled them all. His taſte received its direction principally from the ſtyle of the ancient ſtatues and bas reliefs, and he hired painters in Greece and Italy to deſign for him all the antique pieces which could be found. He ſoon raiſed himſelf to the height of his profeſſion. He is univerſally allowed to have been the Prince of modern painters, and is often ſtyled "The Divine Raphael." He excelled all the moderns by uniting in his manner more of the excellent parts of painting than any other; and, except in deſigning naked bodies in which he was inferior to Michael Angelo, he is allowed to have equalled the ancients. But his taſte of deſign was purer and more delicate than that of Angelo. His manner was leſs full and graceful than Corregio's, and his contraſts of light and ſhade were not ſo ſtriking, nor his colouring ſo ſtrong and free as thoſe of Titian. His chief excellence conſiſted in the appropriate attitudes of his figures, and the diſpoſition of the ſeveral parts of his pictures. In theſe reſpects, no painter, ancient or modern, has equalled him. The propriety of his drapery, the variety and keenneſs of expreſſion in his countenances, his heads, his graceful turns of ſhape and figure have all conſpired to ſtamp him as the beſt painter the world

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has ſeen. Painting, however, was not his only excellence. The turning his attention to architecture ſhewed the verſatility of his genius, and attained ſo high a reputation in that art, that Leo X. appointed him to ſuperintend the building of St. Peter's Church at Rome. His fame was ſo high, and ſo far extended that he was admired and courted by moſt of the princes and ſtates of Europe. Cardinal Bibiano offered him his neice in marriage, and Raphael entered into a contract to that purpoſe; but as Leo X. had given him hopes of a cardinal's hat, he did not haſten the marriage ceremony. His hopes of marriage and his projects of ambition were, however, blaſted by the effects of his vices. His paſſion for women had gained ſo high an aſcendency over his reaſon, that his reſolution could afford but an impotent reſiſtance, and he reſigned himſelf entirely to its lawleſs ſway. Till at length, by exceſſive indulgence and frequent revellings his blood became heated to ſuch a degree that a fever ſucceeded, which terminated his life in 1520, aged 37 years. He was buried in the Church of the Rotunda at Rome, and a tomb ſtone was erected over his grave, upon which an epitaph was inſcribed, and is ſtill to be ſeen, written by Cardinal Bembo.

RAPIN DE THOYRAS, (PAUL DE) was born in 1661, at Caſtres, Languedoc, France. His family was originally from Savoy, and removed to France upon embracing the Proteſtant Religion. He was a younger ſon, and received the firſt part of his education from a tutor at home. He was afterwards ſent to Puylaurens, and then to Saumer. In 1679, he returned home, with a deſign to apply himſelf to the law; but before he had proceeded far, he commenced advocate, upon a report that an edict was ſoon to be publiſhed which would order that no man ſhould receive a doctor's degree until after having ſtudied five years in

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ſome univerſity. The edict was publiſhed, indeed; but the ſame year the chamber of the edict was ſuppreſſed, which compelled Rapin's family to remove to Thoulouſe. The ſtate of the reformed religion growing every day worſe, he left the profeſſion of advocate for a military life. Previous to this he had fought one or two duels in which he acquitted himſelf with honor. His father at firſt gave an equivocal anſwer to his requeſt of exchanging profeſſions, by which he intended only to prolong the time. He however pleaded but one cauſe, and then applied himſelf cloſely to the ſtudy of the Mathematics and Muſic, in both of which he became a good proficient. Two months after his father's death in 1685, the edict of Nantz being revoked, he retired with his mother and brothers to a country ſeat. In 1686, on account of the phrenzy with which the perſecution was carried on againſt the Hugonauts, he and his youngeſt brother went to England. After a ſhort ſtay in England, he repaired to Holland, and enliſted himſelf in a company of French volunteers at Utrecht, under the command of Mr. Rapin, his couſin-german. He remained with this company, till the Prince of Orange went to England, whither he followed him, and where in 1689, he was made enſign. In that capacity he went to Ireland where he ſo highly diſtinguiſhed himſelf at the ſiege of Carick-Fergus, that he was promoted to the rank of lieutenant. He was preſent at the battle of the Boyne, and was ſhot through the ſhoulder with a muſket ball at the ſiege of Limerick. This wound, which healed very ſlowly, prevented him from attending General Douglas into Flanders, who wiſhed for his attendance, and who could have done him ſome important ſervice. He was afterwards however recompenſed with a company. In 1693 he returned to England, where by the recommendation of Lord Galway, he was appointed governor to the Earl of Portland's ſon. Henceforth he gave up all thoughts of promotion in the army, and reſigned his commiſſion to his youngeſt brother, who

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died in 1719, after having been made lieutenant-colonel in a regiment of Engliſh dragoons. In conſideration of his ſervices, the king gave him a penſion of 435 dollars a year, which he enjoyed till the king's death, when he was deprived of it, and received in its ſtead, a poſt of ſmall value.

During Lord Portland's embaſſy to France, Rapin was obliged to be ſometimes there, ſometimes in England, and oftener in Holland. At length he settled at the Hague, where the young Lord Portland was learning his exerciſes. While at the Hague he married in 1699. Notwithſtanding this obſtruction he continued the care of his pupil, and accompanied him in his travels. They travelled firſt through Germany, and tarried a conſiderable time at Vienna. Thence they journeyed into Italy by the way of Tirol, where the Mareſchal de Villeroy, then a priſoner, gave Rapin a letter to the Cardinal d'Etrees, at Venice. The end of their travels was the end of his employment, after which he lived with his family at the Hague for ſeveral years. But as his family increaſed faſter than his income, he determined to remove to a country where living was cheaper. Accordingly he took up his reſidence at Wezel in the Duchy of Cleves in Germany. Here he wrote eight volumes of "The Hiſtory of England," which brought it down as late as the death of Charles I.

Rapin died 1725, and left behind him one ſon and ſix daughters.

RALEIGH, (Sir Walter) ſo well known both in Engliſh and American Hiſtory, was born 1552, in the pariſh of Budley, whither his father, Walter Raleigh Eſq. had removed from Fardel, near Plymouth, Devonſhire. After the uſual preparation at ſchool, he was ſent to Oriel-College, Oxford, in 1568. Here he was ſoon diſtinguiſhed by the force and brilliancy of his mind, and an uncommonly rapid progreſs in

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claſſical literature. But as he had no deſign of purſuing literary fame, he ſtayed at Oxford only a few years. In 1569, he went to France as a gentleman volunteer with the forces which Queen Elizabeth ſent to aſſiſt the perſecuted Proteſtants. In 1576, he reſided in London, exerciſing his talents in poetry. Two years, after, he went to the Netherlands, with the forces which were ſent againſt the Spaniards. The next year, Sir Humphrey Gilbert, who was his half brother on his mother's ſide, having obtained a patent to plant and inhabit ſome of the northern parts of America, young Raleigh embarked in the adventure undertaken for that purpoſe, but as the attempt proved unſucceſsful, he ſoon returned. In 1580, he commanded a company in Ireland; and the next year, was appointed one of the commiſſioners for the government of Munſter during the abſence of Lord Ormond. In 1583 he embarked, a ſecond time, with Sir Humphrey Gilbert in his expedition to Newfoundland; but was ſoon obliged to return again, on account of an infectious diſtemper which had broken out among the ſhip's crew. On their return, Sir Humphrey was drowned. The next year, 1584, undiſmayed by theſe misfortunes, Raleigh obtained letters patent to diſcover unknown countries, and for that purpoſe, ſet ſail for America, and diſcovered the country of Wigandacoa, now called Virginia.

Upon his return home, he was choſen a member of Parliament for Devonſhire, and ſoon after knighted. In 1585, he was one of the colleagues of the fellowſhip for the diſcovery of a north-weſtern paſſage to the Eaſt-Indies, and the ſame year, he ſent his own fleet upon a ſecond voyage to Virginia, and afterwards a third. It was the colony which he planted in Virginia that firſt ſent tobacco into England, and Sir Walter firſt introduced it into uſe.

He was made ſeneſchal of Cornwal, and lord-warden of Stannaries. In ſhort he had now become ſo great a favorite with the Queen, that thoſe who had former-

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ly been his friends at court began to be alarmed for their places; to enſure the continuance of which they reſolved to drive Sir Walter from his. He, however, ſtrenuouſly continued to attend to the performance of his duties, without deigning to pay the leaſt regard to their intrigues. In 1586, the trial of Mary Queen of Scots came on before the parliament, and Sir Walter (ſays his biographer) probably concurred in the iniquitous ſentence pronounced againſt that amiable, but unfortunate woman.

In 1587 he ſent three ſhips upon a fourth voyage to Virginia, and the next year another fleet upon a fifth. The ſame year, 1588, he made an aſſignment of his right to the plantation of Virginia, to ſeveral gentlemen and merchants of London.

In April 1589, when an armament was ſent to reſtore Don Antonio, then in London, to the throne and dominions of Portugal, from which he had been expelled, Sir Walter accompanied him; and on his return to England he landed in Ireland, where he viſited Spencer, the poet, whom he perſuaded to accompany him to England, introduced him to the Queen, and ever after patronized him with great liberality. He had himſelf ſome pretenſions to poetry, and was unwilling that a mind ſuch as Spencer's ſhould "waſte its fragrance on the deſert air." In 1592 he commanded an expedition againſt the Spaniards at Panama. Raleigh had never taken any trouble to ſecure the affections of the people, or to eſcape the cenſure of the clergy, who had for ſometime ſuſpected him of heterodoxy in his religious opinions. His pride or his ambition led him to overlook theſe, and to court the favour of thoſe only from whom his honors and emoluments were immediately derived. He, however, found the people and the clergy to be more formidable enemies than he was willing to believe. The clergy diſcovered that he poſſeſſed ſome lands which had been taken from the church, and therefore commenced an attack upon him. In 1593, he was charged with

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athieſm in a pamphlet written againſt ſeveral of the miniſtry, and publiſhed at Lyons under the title of "Elizabethæ Reginæ Angliæ Edictum, promulgatum Londoni, Nov. 29. 1591; et Andr. Philopatris ad idem reſponſio." In addition to the heavy charges contained in the above pamphlet, which was written by one Parſons, a jeſuit; Sir Walter about the ſame time, courted a beautiful young lady, Elizabeth Throgmorton, daughter of Sir Nicholas Throgmorton, a great ſtateſman and an able ambaſſador. His aſſiduity won the heart of the young lady, and her paſſion for him became ſo violent that ſhe yielded every thing to his entreaties, even the laſt favor.

This outrage ſo offended the queen, that ſhe ordered Raleigh into confinement where he remained for ſeveral months, and when liberated, he was forbidden the court. He afterwards made all the reparation in his power, by marrying the lady, and living with her ever after with the ſtricteſt fidelity, and treating her with the utmoſt tenderneſs. During his abſence from court, occaſioned by this diſgrace, he projected the conqueſt of the extenſive and valuable empire of Guiana, in South America, and, having previouſly ſent an experienced officer to obtain ſome neceſſary information reſpecting the ſituation and ſtrength of the country; in 1595, he ſailed thither himſelf. He deſtroyed the city of San-Joſeph, and took the Spaniſh governor. Upon his return, he wrote an account of his voyage, which was printed in 1596, quarto, and afterwards inſerted in the third volume of Hakluyt's voyages. The ſame year he was appointed a commander in the expedition to Cadiz, and afterwards rear-Admiral in ſeveral voyages to the Weſt-Indies. He contributed very materially to diſcover and defeat the treaſonable deſigns of the earl of Eſſex, who had armed all his dependants and friends, under pretence of defending himſelf from his perſonal enemies; among whom he included Lord Cobham and Raleigh, who, he ſaid had concerted a plan to aſſaſſinate him. But it

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appeared in evidence at the trial of Eſſex, that the real cauſe of his arming, was, to execute ſome treaſonable deſigns which he and Brooke had concerted againſt the queen.

In 1600, Raleigh with Lord Cobham, was ſent to the aſſiſtance of the Dutch, and on his return, was made governor of the iſland of Jerſey.

Upon the death of queen Elizabeth in 1662-3, Raleigh's ſun ſet to riſe no more. James I. before his acceſſion to the throne of England, was ſtrongly prejudiced againſt him by the calumnies which his enemies, among whom the earl of Eſſex and Sir Chriſtopher Blount were the principal, had tranſmitted to the king while in Scotland. Raleigh was informed of theſe wicked attempts to ruin him, and he determined, if poſſible, to prevent their ſucceſs, by aſſiduous attention to the duties of his ſeveral employments. But after the king's coming into England, he ſoon diſcovered, from the coolneſs of his reception at court, that the ſlanders of his enemies had taken effect in the king's mind. Thoſe who had been his warmeſt friends and moſt intimate aſſociates, became his moſt dangerous enemies. Sir Robert Cecil, who was well acquainted with the character of James, and foreſeeing that if Raleigh obtained his confidence, he would, from the ſuperiority of his abilities, at the ſame time, obtain a complete aſcendancy over him, painted Raleigh in ſuch colours, as, he knew, would render him ſuſpected by a prince whoſe temper was timorous and feeble like king James'. He repreſented him as a military man who would be conſtantly employed with projects of ambition which would involve the king in difficulties with his neighbours, and embarraſs the adminiſtration of his government at home. This was ſufficient to create ſuſpicions againſt a man who was ſaid to be formed for warlike enterprizes, in the mind of a king whoſe puſillanimity and habits of indolence rendered him unwilling as well as unfit to undertake them. From this time Raleigh was treated at court

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with coolneſs and evident averſion. This was probably the cauſe of his aſſociating with perſons who had oppoſed the acceſſion of James to the throne, and who ſtill continued diſaffected towards his government. Among theſe was lord Cobham, over whom Raleigh poſſeſſed great influence, and with whom he afterwards lived in habits of intimacy. About this time, a plan was concerted by ſome popiſh prieſts, and other diſcontented perſons for ſeizing the king and the royal family. Cobham thro' the means of Mr. Brooke, his brother, maintained a regular correſpondence with theſe conſpirators, and received information of the plan, and of the method in which it was intended to be carried into execution. Upon the diſcovery of this conſpiracy, the two prieſts, Watſon and Clerk were firſt apprehended, and afterwards Lord Cobham, who, through fear and the hopes of favour, charged Raleigh with being an accomplice in the plot, and with having regulated meaſures with the Duke of Aremberg, then in England as ambaſſador from the Archduke; but really with a view of negociating a peace with Spain. Upon this teſtimony of Cobham, Sir Walter was apprehended, and on the 6th of July, 1603, was examined before the Lords of Council at Weſtminſter and returned thence a private priſoner to his own houſe. On the 21ſt of September he was indicted at Staines, and ſoon after committed a priſoner to the tower. Nov. 17, he was carried to Wincheſter, tried and condemned to die. He was detained at that place near a month after being condemned, in hourly expectation of death. In December he was reprieved from the ſentence of death, but ſent a priſoner to the tower, and his eſtate, which had been confiſcated, was reſtored to him. His wife upon her own petition, was allowed to live with him in his priſon, and every accommodation afforded him which could ſerve to ſoften the rigours of confinement. From theſe indications of returning favour in the king, Sir Walter conceived a hope of being reſtored to his li-

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berty and honour. But he miſtook his benefactor. The Queen and Prince Henry, the king's oldeſt ſon, had obtained theſe conceſſions from the king, without being able to convince him of Raleigh's innocence. His enemies had not yet ſatisfied their malice, as they did not conſider their object as accompliſhed until they obtained a warrant for his execution, and ſaw his head ſevered from his body.

Sir Robert Carr, afterwards Earl of Somerſet, an unfeeling, covetous wretch, had inſinuated himſelf into the King's favour, and by a flaw which he diſcovered in the conveyance of Raleigh's eſtate to his ſon, which was antecedent to his attainder, filed an information in the Court of Exchequer, and obtained in 1609, a full grant in his own favour, of all Sir Walter's eſtate. In 1612, Prince Henry died, and Raleigh loſt in him his warmeſt, moſt active, and moſt influential friend. He now loſt all hopes of being liberated, and devoted his time to writing. A man who had from his youth been employed in the moſt active ſcenes of life; whoſe ruling paſſion had appeaſed ambition and a love of glory, rather than a deſire of literary fame, was not thought capable of diſtinguiſhing himſelf by his pen. His writings therefore while a priſoner, ſurprized and aſtoniſhed the world. They have been divided into poetical, hiſtorical, epiſtolary, military, maritimal, geographical, political and philoſophical. His greateſt work, which indeed has immortalized his name, was "The Hiſtory of the World," the firſt volume of which was publiſhed in 1614, folio, and reaches down as far as the end of the Macedonian empire.

The merit of this work, or the arguments urged by his friends reſpecting the mine-adventure to Guiana, induced the king to ſet Raleigh at liberty, which indeed was done in 1616, after a confinement of nearly thirteen years.

In Auguſt the ſame year, he received a commiſſion to explore the golden mines of Guiana; an object

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which had been dearest to his heart ever since he first projected the discovery of that rich country. He sailed from the Thames on the 28th of March, 1617, but was detained at Plymouth till some time in July. He arrived at Guiana in the beginning of November, but he was so debilitated by sickness and fatigue, that he was unable to undertake the discovery of the mines in person. He was therefore obliged to trust to another for the accomplishment of an object upon which his honour and even his life depended. On the 4th of December, he dispatched Captain Keymis with five ships and five companies of fifty men each, to sail up the river Oroanoke, and to land as privately as possible, so as to escape the vigilance of the Spaniards. But these, having had notice of their approach and their designs, attacked them, and killed Captain Raleigh, son of Sir Walter. The English however drove the Spaniards into the town of St. Thomas, which they entered themselves and plundered. Keymis then left it, and sailed up the river; finding it impracticable to land near the mines, on account of the shoals, and the balls of the Spaniards flying from all directions into their vessels, he returned without accomplishing the object of his voyage.

Upon his arrival at the island of Trinidad, where the rest of the English ships remained at anchor, he was upbraided by Raleigh with having ruined him, as his credit with the king was now irrecoverably lost. This reproach affected Keymis so deeply that he went into his cabin and shot himself.

Sir Walter being still unable to undertake to explore the mines himself, resolved to return home, notwithstanding the disgrace which he knew would be heaped upon him for the failure of his scheme. He arrived at Plymouth in July, 1618, where he received information that his court was highly incensed against him by the representations of Gumdamor, the Spanish ambassador. Notwithstanding this he resolved to proceed to London. On the eleventh of June preceding,

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a proclamation had been iſſued, declaring the king's diſapprobation of Raleigh's conduct, and requiring all thoſe who were acquainted with any particulars reſpecting his ſcheme of exploring Guiana, or his tranſactions while there, to give information of the ſame to the Council. All this could not perſuade him to conſult his own ſafety. He determined to ſeek an inveſtigation, and to ſilence the clamours of his enemies, by exhibiting a complete juſtification of his conduct. On his way to London, he was apprehended by Sir Lewis Stuckley, who had been ſent by the court for that purpoſe. He found by this man's converſation, that an apology could not ſave him, as his enemies had determined upon his death. He now repented of not having made his eſcape while it was in his power. He was immediately conveyed to the Tower, whence in fact, he ſoon after attempted to eſcape, but was taken in a boat on the Thames. This attempt was improved into a new charge againſt him, in which he was accuſed of having intended to go over to France, and it was aſſerted that he had previouſly entered into ſome unjuſtifiable correſpondence with the French king. In his ſpeech at his death, however, he diſclaimed all ſuch intentions, and declared that his only object was to wait an opportunity to return to Guiana, in order to retrieve his character by a more fortunate adventure. On his ſecond apprehenſion, he was re-committed to the Tower, from which it was pre-determined he ſhould never be releaſed but by death. Commiſſioners were appointed to enquire into his conduct, who, after a laborious examination, reported that no ground for legal judgment could be drawn from any of his conduct relative to Guiana. In conſiſtency, therefore, with the predetermination to ſacrifice him at the ſhrine of Spaniſh jealouſy, and private revenge, he was called to judgment upon his former conviction. Though he was ſo ill with the fever and ague, that he could ſcarcely riſe from his bed, he was brought to the bar of the

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court of King's Bench, and the record of his former conviction was ordered to be read. The Chief Juſtice, Sir Henry Montague, then demanded what he had to plead why execution ſhould not be ordered. Sir Walter urged his commiſſion in defence, which, he ſaid, conveyed a pardon for all former offences. This was over-ruled. He then offered to juſtify his conduct reſpecting the expedition to Guiana. This the court refuſed to hear, and execution was immediately ordered, for which the king's warrant was produced, ſigned and ſealed before hand.

On the 28th of Oct. he was brought to the bar of the King's Bench, at Weſtminſter, when ſentence of death was pronounced upon him, and the next day he was beheaded in Old Palace-Yard. His body was interred in St. Margaret's, Weſtminſter; but his head was preſerved for many years by his family.

At his death, he behaved with the utmoſt magnanimity, and retained his preſence of mind till the laſt. On the ſcaffold he freely converſed with ſome of the nobility, who came to witneſs the ſolemn ſcene which awaited him, fully juſtified himſelf from the imputations caſt upon him, and vindicated his loyalty even to the weak, puſillanimous prince who thus ſacrificed him to the jealouſy of the Spaniards.

It is generally conſidered as ſettled beyond diſpute, at the preſent day, that Sir Walter Raleigh died innocent. The charges exhibited againſt him as being an accomplice with lord Cobham and George Brooke in the conſpiracy of the duke of Aremberg, as it has been generally viewed, through the two prieſts Watſon and Clerk, were the apparent actors, have, ſince, been proved to be falſe, by the acknowledgment of the ſame Brooke at his death, who, it will be remembered, was the only ſubſtantial witneſs againſt him. Theſe charges being falſe, the ſentence paſſed againſt him, and the attainder in conſequence, muſt have been illegal. His laſt condemnation muſt have been equally unjuſt, ſince it was grounded upon his firſt conviction.

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Thus died without guilt and law, a man whoſe whole life was devoted to the benefit of his country, and who was never marked by a ſingle crime.

RAY, (JOHN) an eminent natural philoſopher, was the ſon of a blackſmith at Black-Notley, near Braintree in Eſſex, and was born there in 1628. He received the firſt part of his education at a ſchool in Braintree, and from thence was ſent, in 1644, to Catharine-Hall Cambridge. At this univerſity he remained about two years, but not being altogether ſatisfied with the regulations of that houſe, removed to Trinity-College. Here the degrees of the arts was conferred upon him, and he was choſen fellow of his college. In conſequence of his great knowledge and ſkill in the Greek language, he was, in 1651, choſen Greek lecturer of that Seminary; in 1653, mathematical lecturer, and in 1655, humanity-reader, which appointments plainly diſcovered the great reputation he had, in that early part of his life, acquired in the languages, polite literature, and the ſciences.

While he remained in this univerſity, he acquitted himſelf honorably as a tutor and preacher; for preaching and common-placing, both in the college and in the univerſity-church, was very frequently performed by perſons not ordained. In 1660, he publiſhed a "Catalogue of the Cambridge Plants," in order to promote the ſtudy of botany, which was then much neglected, and the good reception which this work met with, encouraged him to proceed farther in thoſe ſtudies and obſervations. He could no longer content himſelf with what he met with about Cambridge, but extended his purſuits through the greateſt part of England and Wales, and part of Scotland. In theſe journies he ſometimes went alone, but commonly had the company of other curious gentlemen. At the reſtoration of the king, he reſolved upon entering into holy

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orders, and was accordingly ordained by Sanderſon, biſhop of Lincoln, Dec. 23, 1660. He continued fellow of Trinity-College, till the beginning of the Bartholomew-act, which required a ſubſcription againſt the ſolemn league and covenant; this occaſioned him to reſign his fellowſhip on account of his refuſing to ſign that declaration.

Having now got clear of his fellowſhip, and being pretty much at liberty, he viſited moſt parts of his own country, but this not ſatisfying him, he was anxious to ſee what nature afforded in foreign parts, and accordingly in April 1663, himſelf and a few companions, went from Dover to Calais, and thence to different parts of Europe; which, it is ſufficient juſt to mention, as Mr. Ray himſelf, in 1673, publiſhed the "Obſervations" they made in that tour. In March 1665-6, Mr. Ray returned to England, where he purſued his philoſophical ſtudies with great attention, and became ſo diſtinguiſhed, that he was ſolicited to come into the Royal Society, and in 1667 was admitted fellow of that inſtitution.

In the ſpring of 1669, Mr. Ray and Mr. Willoughby, his intimate friend, entered upon thoſe experiments, about the tapping of trees, and the aſcent and deſcent of their ſap; an account of which is publiſhed in the Philoſophical Tranſactions. Somewhere about this time, Mr. Ray began to arrange his obſervations for publication, and one of his firſt works, his "Collection of Engliſh Proverbs," was publiſhed in 1672. At the ſame time he publiſhed his "Nomenclator Claſſicus," for the uſe of his pupils, who were the ſons of Mr. Willoughby, his deceaſed friend. In June 1673, Mr. Ray married the daughter of Mr. Oakeley, of Launton in Oxfordſhire, a young lady of about twenty years of age. The latter part of the ſame year was publiſhed his "Obſervations Topographical, Moral, &c." made in foreign countries. He alſo prepared Mr. Willoughby's "Obſervations about

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Birds," for the preſs, which was not publiſhed, however, till 1678.

The old lady Willoughby dying, and in conſequence of which, Mr. Willoughby's ſons being removed from under the tuition of Mr. Ray, in 1676, he thought it beſt to leave Middleton-Hall, and retire with his wife to ſome pleaſant place; accordingly he removed to Sutton-Cofield, about four miles from Middleton. Sometime after he went into Eſſex, to Falborne-Hall, where he remained till June 1679, and then removed to Black-Notley his native place. Being ſettled here, and free from interruptions, he began to renew his wonted labors, particularly in botany. Here he publiſhed, in 1685, the "Hiſtory of Fiſhes," and having written many books on ſubjects, which he thought to be foreign to his profeſſion, he reſolved to entertain the world like a divine as well as like a natural philoſopher, and with this view, ſet about his Demonſtration of the Being and Attributes of God, which he calls "The Wiſdom of God Manifeſted in the Works of the Creation." This work met with univerſal applauſe, which was ſo great an encouragement to him, that he publiſhed another of the like nature, whoſe foundation was alſo laid at Cambridge, in ſome ſermons which he had preached before the univerſity. And this was his "Three Phyſico-Theological Diſcourſes concerning the Chaos, Deluge, and Diſſolution of the World, in 1692," octavo.

Both of theſe works have gone through ſeveral large editions. Shortly after the publication of theſe theological pieces, his "Synopſis Methodica Animalium Quadrupedum," was ready for the preſs, and was publiſhed in June 1693; after having diſpatched thoſe, he ſet about and finiſhed a ſynopſis of Birds and Fiſhes, which was not publiſhed till after his death, which happened Jan. 17, 1704-5, at Black-Notley, at his own houſe.

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REGIOMONTANUS, an illuſtrious aſtronomer, whoſe real name was Joannes Mullerus, was born at Konigſburg in Franconia, in 1436. He began his education at home, and at the age of twelve years, was ſent to Leipſic; where his mind was ſo intenſely bent on the ſtudy of aſtronomy, that he applied himſelf cloſely to the ſtudy of arithmetic and geometry, as being neceſſary to comprehend it rightly. But there was not, at that time, any one at Leipſic, who could lead him into the depths of this ſcience, and therefore, at fifteen he removed to Vienna, to ſtudy under the famous Purbachius, who was the profeſſor there, and read lectures with the higheſt reputation. About that time cardinal Beſſarion came to Vienna, to negociate ſome affairs with the Pope, who being a lover of aſtronomy, had began to make a Latin verſion of Ptolemy's "Almageſt;" but not having time to go on with it, deſired Purbachius to complete the work, and for that purpoſe, to return with him into Italy, in order to make himſelf maſter of the Greek tongue, which at preſent he knew nothing of. Purbachius conſented to the cardinal's propoſal, provided Regiomontanus might accompany him and ſhare the taſk, and all things were agreed on, when Purbachius died in 1461. The ſcholar of courſe ſucceeded the maſter to the deſtined office, as well as in his profeſſorſhip, and attended the cardinal the ſame year to Rome, where the firſt thing he did was to learn the Greek language, though in the mean time, he did not neglect to make aſtronomical obſervations, and to compoſe various works in that ſcience. The cardinal going to Greece ſoon after, Regiomontanus went to Ferrera, where he continued the ſtudy of the Greek language under Theodore Gaza, who explained to him the text of Ptolemy with the commentaries of Theon, till at length he became ſo perfect in it, that he could compoſe in it, and read it with conſiderable eaſe. In 1463, he went to Padua, where he became a member of that univerſity, and, at the requeſt of the ſtudents, explained Alfraganus, an

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Arabian philoſopher. In 1464, he removed to Venice, to attend his patron Beſſarion, and the ſame year returned with him to Rome, where he waged war with Georgius Trapazuntius, whom he had terribly offended, by animadverting on ſome paſſages in his tranſlation of Theon's Commentary. Not long after, being weary of rambling about, and having procured a great number of manuſcripts, which was one of the principal objects of his travels, he returned to Vienna, and performed for ſome time the offices of his profeſſorſhip. Afterwards he went to Buda, at the invitation of Mathias Corvinus, the king of Hungary, who was a lover of letters and ſciences, and founded a rich and noble library there, but on account of the wars, came and ſettled at Nuremberg, in 1471. He ſpent his time here in conſtructing inſtruments, in making obſervations, and publiſhing books, ſome of which were his own, and ſome other people's. Pope Sixtus IV. conceived a deſign of reforming the calendar, and ſent for Regiomontanus to Rome, as the moſt proper and able perſon to accompliſh his purpoſe. Regiomontanus was very unwilling to interrupt the ſtudies he was engaged in at Nuremberg; but receiving great promiſes from the Pope, who alſo, for the preſent, named him archbiſhop of Ratiſbon, he conſented at length to go. He arrived at Rome in 1475, and died there the year after; but, not without a ſuſpicion of his being poiſoned by the ſons of Trapezuntius, who carried on the enmity begun by their father, but Paul Jovius relates that he died of the plague.

REGNARD, (JOHN FRANCIS) one of the beſt French comic writers after Moliere, was born at Paris, in 1647. He had ſcarcely finiſhed his ſtudies when he was ſeized with a paſſion for travelling, and an ardent deſire to ſee the different countries of Europe. He went to Italy firſt, but was unfortunate in his return

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from thence; for the Engliſh veſſel bound for Marſeilles, on board of which he had embarked at Genoa, was taken in the ſea of Providence, by the Barbary corſiers, and he was carried a priſoner to Algiers. Being always a lover of good eating, he knew how to make ragouts, and by this means, procuring an office in his maſter's kitchen, his bondage ſat the more eaſy upon him. His amiable manners and pleaſant humour, made him a favorite with all about him, and not a little ſo with the women, for he had alſo the advantage of a good perſon. An intrigue with one of thoſe, involved him in a terrible difficulty, for his maſter coming to the knowledge of it, inſiſted upon his ſubmitting to the law of the country, which obliged a chriſtian, convicted of ſuch a crime, either to turn Mahometan, or ſuffer death by fire. Regnard did not care to do either, and luckily he was freed from this dilemma by the French Conſul, who, having juſt received a large ſum for his redemption, bought him off, and ſent him home.

He had not been long at Paris, before he formed plans for travelling again, and accordingly, in April 1681, he ſet out to viſiſt Flanders and Holland, whence he paſſed to Denmark, and afterwards to Sweden. Having done ſome ſingular piece of ſervice to the king of Sweden, this monarch, who, perceiving he was travelling out of pure curioſity, told him that Lapland contained many things well worthy of obſervation, and ordered his treaſurer to accommodate him with whatever he wanted, if he choſe to proceed thither. Regnard embarked for Stockholm, with two other gentlemen that had accompanied him from France, and went as far as Torne, a city at the bottom of Bothnie Gulph. After his return to Stockholm, he went to Poland, thence to Vienna, and from Vienna to Paris, after an abſence of about three years.

He now ſettled in his own country, and wrote a great many comedies. He was made a treaſurer of France, and lieutenrnt of the waters and foreſts; he

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lived like a philoſopher and a voluptuary. This man, though of a gay humour, died of chagrin in his 52d year; it is ſaid that he contributed himſelf to ſhorten his days.

RELAND, (HADRIAN) an eminent orientaliſt, and very learned man, was born at Ryp, a village in North Holland, July 17, 1676. His father was miniſter of that village, but afterwards removed to Alkmaar, and then to Amſterdam. In this laſt city Reland was educated with great care, and at eleven years of age, having paſſed through the uſual courſes at ſchool, was placed in the college under Surenhuſius. During three years of ſtudy under this profeſſor, he made vaſt progreſs in the Hebrew, Syriac, Chaldee and Arabic languages; and at his leiſure hours, applied himſelf to poetry, in which he ſucceeded very well. At fourteen, he was ſent to Utrecht, where he ſtudied under Græ, vius and Lenſden, perfected himſelf in the Greek and Oriental tongues, and applied himſelf alſo to philoſophy, in which he took the degree of Doctor. At ſeventeen, he entered upon divinity under the direction of Herman Witſius, and others, but did not abandon the Oriental languages, which were always his favorite ſtudy. After he had reſided ſix years at Utrecht, his father ſent him to Leyden, to continue his theological ſtudies, under Frederic Spanheim, where he ſoon received the offer of a profeſſorſhip at Linden, either in philoſophy, or the Oriental languages. He would have accepted it, though but juſt two and twenty; but his father's ill ſtate of health would not allow him to remove ſo far from Amſterdam. In 1699, he was elected profeſſor of philoſophy at Harderwick, but did not continue there long, for king William having recommended him to the magiſtrates of Utrecht, he was offered, in 1701, the profeſſorſhip of Oriental languages and eccleſiaſtical antiquities, which he readily

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accepted. In 1703, a ſociety for the advancement of chriſtian knowledge was eſtabliſhed in England, as was that for the propagation of the goſpel in foreign parts the year after, of both which, Reland became a member. He died of the ſmall-pox at Utrecht, the 5th Feb. 1718, in his 42d year. He was a man of an excellent diſpoſition, of great humanity and modeſty. He wrote and publiſhed a number of books, in order to promote and illuſtrate ſacred and Oriental learning, likewiſe ſome poems, orations, &c. All his works were in Latin.

REUCHLIN, (JOHN) a learned German who contributed much to the reſtoration of letters in Europe, was born at Pforzheim in 1450. His parents perceiving that his inclination was bent on ſtudy, were eaſily perſuaded to give him a liberal education; at a time when learning and the ſciences, by being ſo rarely met with, were ſo much eſteemed and honored. He went to Paris, then the ſeat of literature in thoſe weſtern parts, with the biſhop of Utrecht, where he ſtudied grammar under Joannes a Lepide; Rhetoric under Gaguinas; Greek under Tiphernas, and Hebrew under Weſſelus. Having returned to his own country, he took the degree of doctor in philoſophy at Baſil, where he lived four years, then went to Orleans to ſtudy the law, and was admitted doctor in 1479. He taught the Greek language at Orleans, as he had done at Brazil, and compoſed and printed a grammar, a lexicon, ſome vocabularies, and other works of a like nature, to facilitate the ſtudy of that language.

After ſome time, Eberhard, count of Wertemberg, being about to make the tour of Italy, Reuchlin was pitched upon as a man more capable than others to attend him, chiefly becauſe, during his reſidence in France, he had corrected his own German pronunciation of the Latin, which appeared ſo rude and ſavage

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to the Italians. They were handſomely received at Florence, by Laurence de Medicis, the father of Leo X. and became acquainted with many learned men there. They proceeded to Rome, where Hermolaus Barbarus prevailed with Reuchlin, to change his name to Capnio, which ſignifies the ſame in Greek, as Reuchlin does in German, that is, ſmoke. Count Eberhard entertained ſo great an eſteem for Capnio, ſo he was afterwards called, that, upon his return to Germany, he made him his ambaſſador to the emperor Frederic III. at whoſe court he was ſo well liked, that the emperor conferred many honors upon him, and made him many preſents. On the death of Frederic, in 1493, Capnio returned to court. Eberhard, who died alſo, about three months after the emperor, when, an uſurpation ſucceeding, Capnio was baniſhed. He retired to Worms, and wrote books; but the elector Palatine, having a cauſe to defend at Rome ſome time after, ſelected him as the fitteſt and ableſt man for his purpoſe, and accordingly, in 1498, Capnio made an oration before the pope and cardinals, concerning the rights of the German princes, and the privileges of the German churches. He ſtayed more than a year at Rome, and had ſo much leiſure, as to perfect himſelf in the Hebrew tongue, under Abdias a Jew, and alſo in the Greek, under Argyrophylus. He was vexed in his old age, by an unhappy difference with the divines of Cologne, occaſioned by a Jew, named Pfefforkom, who, though an impoſtor detected, contrived to be ſupported by theſe noodles in a diſpute with Capnio, while all the learned were on his ſide. His enemies would have embroiled him in Luther's cauſe; but he continued always a Catholic, and gave them no advantage. He died in 1522, and was ſuppoſed to be the chief, if not the ſole author of the celebrated work, entitled, "Epiſtolæ obſcurorum Virorum."

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RENAUDOT, (EUSEBIUS) a French writer very learned in Oriental hiſtory and language, grandſon of Theophraſtus Renaudot, an eminent phyſician, who was the firſt author of gazettes in France, was born at Paris in 1646; and, being taught claſſical literature by the Jeſuits, and philoſophy in the college of Harcourt, afterwards entered into the congregation of the oratory, but did not, however, continue long. His father being phyſician to the dauphin, he was early introduced to ſcenes, where his parts, his learning, and his politeneſs, made him admired. His reputation was afterwards advanced and eſtabliſhed by ſeveral learned works which he publiſhed. In 1700, he attended cardinal de Noailles to Rome, and there received great honors, together with the priory of Froſſay in Britany, from pope Clement V. Returning from Florence, he was honored in the ſame manner by the great duke, and was alſo made a member of the academy de la Cruſca. On his return to France, he devoted himſelf entirely to letters, and compoſed a great number of learned diſſertations, which are printed in the "Memoirs of the Academy of Inſcriptions," of which he was a member, as well as of the French academy. He died in 1720, with high ſentiments of devotion.

REGIS, (PETER SYLVAIN) a French philoſopher, and great propagator of Carteſianiſm, was born in Agenois, in 1632. He cultivated the languages and philoſophy under the Jeſuits at Cohors, and afterwards ſtudied divinity in the univerſity of that town, his father having deſigned him for the church. He made ſo uncommon a progreſs, that at the expiration of four years, he was offered a doctor's degree without the uſual charges; but he did not think fit to accept it, until he had ſtudied alſo in the Sarbonne at Paris. He accordingly went thither, but was ſoon diſguſted with theology, and as the philoſophy of Des Cartes began

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at that time to make a noiſe through the lectures of Rohault, he conceived a taſte for it, and gave himſelf entirely up to it. He frequented thoſe lectures; and, becoming an adept, went to Toloufe in 1665, and read lectures in it himſelf. In 1680, he returned to Paris, where the concourſe about him was ſuch, that the lovers of Peripateticiſm began to be alarmed. They applied to the archbiſhop of Paris, who thought it expedient, in the name of the king, to put a ſtop to the lectures, which accordingly were diſcontinued for ſeveral months. The whole life of Regis was ſpent in propagating the new philoſophy. In 1690, he publiſhed a formal ſyſtem of it, containing logic, metaphyſics, phyſics and morals, in 3 v. quarto, and written in French. He wrote afterwards ſeveral pieces, in defence of his ſyſtem, in which he had diſputes with M. Heuet, Du Hamel, Malebranche, and others. He died in 1707. He had been choſen member of the Academy of Sciences, in 1699.

RECAUT, (Sir Paul) was the tenth ſon of Sir Peter Recaut, and the author of ſome uſeful works.—We are not acquainted with the time or place of his birth, nor even where he was educated, but it was undoubtedly a liberal one. He travelled many years not only in Europe, but in Aſia and Africa, and performed ſome public ſervices. In 1661, when the Earl of Winchelſea was ſent ambaſſador extraordinary to the Ottoman Porte, he went as his ſecretary; and while he continued in that ſtation which was eight years, he wrote "The preſent State of the Ottoman Empire, in three books." Afterwards he was made conſul for the Engliſh nation at Smyrna, and during his reſidence here, at the command of Charles II. compoſed "The preſent State of the Greek and Amenian Churches, Anno Chriſti, 1678.

Upon his return to England, he preſented it with

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his own hands to his majesty, and it was published in 1679, octavo. Having acquitted himself for the space of eleven years, to the entire satisfaction of the Turkey-Company, he obtained leave to return to England, where he lived in honor and good esteem. The earl of Clarendon being appointed lord-lieutenant of Ireland, in 1685, made him his principal secretary for the provinces of Leinster and Connought, and James II. knighted and constituted him one of the privy-council for Ireland, and judge of the high court of admiralty, which he enjoyed till the revolution, which happened in 1688. Soon after this, he was employed by king William, as his resident with the Hans-Towns in Lower Saxony, viz. Hamburg, Lubec and Bremen, where he continued for ten years, and gave the utmost satisfaction. At length, worn out with age and infirmities, he had leave in 1700, to return to England, where he died the same year. He was fellow of the Royal Society for many years before his death, author of several productions, and perfect master of the Greek both ancient and modern, the Turkish, Latin, Italian and French languages.

END OF VOLUME III.

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